THE PRACTICE of PIETIE

Directing a Christian *howe to walke* that hee may *please God.*

Amplified by the Author.

The 27. Edition.

Pietie hath the promise,
1. Tim. 4. 8.

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TO

THE HIGH AND MIGHTIE Prince, CHARLES, *Prince of walles:*

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CHRIST IESVS, *the* [a] PRINCE of Princes, *blesse your Highnesse* with length of days; *and an* increase *of all* Graces; *which may make you* trulie prosperous *in this life*, and eternallie happie *in that* which is to come. [a] 1 Ti. 6. 15. Apo. 17. 14.

Ionathan *shot* [b] three Arrowes, to *driue* Dauid *further off from* Sauls furie: *and this is the* third Epistle *which I haue written to draw* your Highnesse [b] 1 Sam. 20. 20.

neerer to Gods fauour, *by directing your hearts to* begin (*like* Iosiah) in your [c] youth to seeke after the God of *Dauid*; (*and* of *Iacob*) your Father. *Not but that I know, that your* Highnesse *doth this without mine admonition; but because I* [d] *would with the* Apostle, *haue you* to [e] a bound in euerie Grace, in Faith and knowledge, and in all diligence, and in your loue to Gods seruice and true Religion. *Neuer was there more neede of* plaine *and* vnfained. *Admonitions: for the* Comicke, *in that saying, seemes but to haue* Prophecyed *of our times* Obsequium amicos, veritas odium parit. *And no meruell: seeing that wee are fallen into the* dregs *of* Time, *which being the* last, *must needs be the* worst *dayes. And how can there bee worse, seeing* Vanitie *knowes not how to bee* vainer, *nor* Wickednesse *how to bee more* wicked? *And where as here-*

[c] 2 Chron. 34. 3.

[d] *Qui monet vt facias, quod iam facis, ipse monendo laudas, & hortatu comprobat acta sua.*

[e] 2 Cor. 8. 7

heretofore thoſe haue beene coun-
ed moſt holy, *who haue ſhewed*
hemſelues moſt zealous *in their*
Religion; *they are now reputed*
moſt diſcreete, *who can make the*
leaſt profeſsion of their Faith.
And that theſe are the laſt dayes,
appears euidentlie; becauſe the
ſecuritie *of mens* eternall
ſtate *hath ſo owerwhelmed (as*
CHRIST *foretold it ſhould) all*
ſorts: that moſt who now liue,
are become louers of pleaſures,
more than louers of God: *And*
of thoſe who pretend to loue
God O (GOD!) *what ſanctifi-*
ed heart can but bleed, to behold
how ſeldome they come to
prayers? how irreuerently they
heare Gods Word? what ſtran-
gers they are at the Lords Ta-
ble? what aſsiduous ſpectators
they are at ſtage-playes? *where*
(being Chriſtians *they can ſport*
themſelues to heare the Vaſſalls
of the diuell *ſcoffing* Religion,
& blaſphemouſly *abuſing phra-*

Matt. 25. 1 &c.
2 Tim. 3. 4.
c *Exemplum accidit, Domino teſte, mulieris, quæ Theatrum adiit, & inde cum Dæmonio rediit. Itaque in exorciſmo cum oneraretur immundus ſpiritus quod auſus eſt fidelem ingredi conſtanter & inſtiſsime quidã (inquit) feci, in toto eam inueni.* Tert. de ſpect. lib. cap. 26.

Therefore *Tertullian in cap 6.* cals the stage, *Diaboli Ecclesiam & Cathedram pestilentiarum.*

Iam.5.9. Apo.21,20

Math.25.8

ses of holy Scripture *on their* Stages, *as familiare as they vse their* Tobacco-pipes *in their* bibbing houses. *So that he who would now-adayes seeke in most Christians for the* power, *shall scarce almost finde the very* shew *of* Godlinesse. *Neuer was there* more sinning, *neuer* lesse remorse *for sinne. Neuer was the* Iudge neerer to come, *neuer was there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, how many (who thinke themselues wise enough, and* full *of all* knowledge) *would bee found* foolish Virgines, *without* one drop *of the* Oyle *of sauing* Faith *in their* lampes! *For the greatest* wisedome *of most men in this age, consists in beeing* wise, *first, to deceiue* others, *in the end to deceiue* themselues.

And if sometimes some good booke *haps into their hands; or some* good motion *commeth into*

into their heads, *whereby they are put in minde to consider the* vncertainty *of this life* present; *or how* weake assurance *they haue of eternall* life, *if this were ended: and how they haue some* secret sinnes *fore which they must needs repent* here, *or be punished for them in* Hell heereafter: Security *then forth with whispers the* Hypocryte *in the* Eare, *that though it be fite to* think *of these things, yet,* It is not yet time; *And that hee is yet* young enough (*though hee cannot but know, that many millions as* young as himselfe *are already in Hell, for want* of timely repentance) Presumption warranteth him in the other Eare; *that* hee may haue time hereafter, at his leisure to repent; *and that* howsoeuer others *die, yet he is* farre enough from death, *and therefore may* boldly take yet a longer time, to enioy his sweet pleasures, and to increase

his wealth and greatnes, *And hereupon (like* Salomons slug-
Prou. 6.10 gard*) hee yeelds himselfe to* a lit-
tle more sleepe, a little more slumber, a little more folding of the handes to sleepe *in his former sinnes: till at last*, De-
spaire (Securities *vgly Hand-maide*) *comes in* vnlooked *for, and shewes him his* Hour-glasse: *dolefully telling him, that* his time is past: *and that nothing now remaines, but to* dye, *and be* damned. *Let not this seeme* strange *to any, for* too many *haue found it* too true *and* more, *without* more grace, *are like to be thus* soothed *to their* end; and In the end snared *to their* endlesse *perdition.*

In my desire therefor of the
Iudeverse. 3 common saluation; *but especially of your* Highnesse *euerlasting* welfare, *I haue endeauoured to extract (out of the* Chaos *of* endlesse controuersies) *the* old Practice of true pietie, *which*

which flourished before these Controuersies were hatched: which my poore labours (in a short while) *come now forth againe the* twentie seuen times, *vnder the* gracious protection *of your* Highnesse fauour: *and by their* entertainement *seeme not to be altogether* vnwelcome *to the* Church *of* Christ. *If to be* pious, *hath in all* ages *beene held* the truest honour: *how much more* honourable *is it, in so* impious *an* age, *to bee the true* patrone *and* patterne *of* Pietie? Piety *made* Dauid, Salomon, Iehosaphat, Ezechias, Iosias, Zerubbabel, Constantine, Theodosius, Edward, *the 6. Quene* Elizabeth, *Prince* Henry, *and other* religious Princes, *to be so* honoured that their names (*since their deaths*) smell *in the* Church of GOD *like a* precious oyntment, *and* their remembrance is sweete as Hony in all mouthes, and as Musicke at a banquet of Wine: Eccles. 7 3 Eccles. 49.

when

when as the lippes of others, who haue beene godlesse *and* irreligious princes, doe rot and stinke in the memorie *of Gods people. And what honour is it for* great men to haue great titles *on earth; when God counts their Names vnworthie to bee* * written in his booke of life in Heauen?

*Luke. 10. 20.

Apo. 17, 8.

It is Piety that embalmes *a* Prince *his good Name, and makes his face to* shine *before* men and glorifies his soule *among* Angels. For as Moses his face, *by* often talking *with* God, shined *in the eyes of the people*; *so* by feruent prayer (*which is our* talking *with God*) *and* hearing the Word, (*which is* God speaking *vnto vs*) wee shall bee changed from glorie to glorie, by the spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* vncertaine *to all*, (*especially to* Princes: *What* argument *is more fit, both for* Princes,

Exod 34. 29. 30.

2 Cor. 3. 18.

ces, and People *to ſtudie, than that which teacheth* ſinfull man *to* deny himſelfe, *by mortifying his* corruption: *that he may enioy* Chriſt, *the Authore of his ſaluation*: *To renounce theſe* falſe *and* momentany *pleaſures of the world, that hee may attaine to the* true and eternall *ioyes of Heauen: and to make them* truely honorable *before* God *in* Pietie, *who are now* only honorable *before* men *in* vanitie. *What* charges *ſoeuer wee ſpend in* earthly vanities, *for the moſt part, they either* die before vs, *or* wee ſhortly dye after them. *but what we ſpend like* * Mary *in the* Practice of *Pietie, ſhall remaine our* true memoriall *for euer. For* [a] Pietie hath the promiſe of this life and of that which ſhall neuer end. But [b] *without Pietie there is no* Internall comfort *to be found in* Conſcience, *nor* externall place *to bee looked for in the* World, *nor any* eternall hap-

*Mat 26. 13.

a 1 Tim. 4. 8

b *Principibus ad ſalutem ſola ſatis vera eſt pietas, abſque illa vero nihil eſt vel exercitus vel Imperatoris fortitudo, vel apparatus reliquis* Zozom. Eccl. hiſt. lib. 9. cap.

happines *to be hoped for in* Heauen: *How can* Pietie *but promise to her selfe a* zelous Patron *of your* Highnesse; *being* the sole Son and Heire *of so* gracious & great *a* Monarch: *who is not only the* defender of the faith *by* Title; *but also a* defender of the Faith *in* truth: *as the* Christian World *hath taken notice by his* learned *confuting of* Bellermines *ouer spreading Heresies: and his* suppressing, *in the blade of* Vorstious Athean blasphemies? *And how* easie *it is for your* Highnesse *to* equall (*if not to* exceede) *all that went before you, in* Grace *and greatnesse; if you doe but* set *your* heart to seeke, *and to* serue God, *considering how* religiously *your* Highnesse *hath beene* educated *by* Godly *and* vertuous Gouernours and Tutors: *as also that you liue in such a time, wherein* Gods prouidence, *and the* Kings religious care *haue placed ouer this* Church (*to the*

The honorable S. *Robert Cary*, Knight, and the religious Ladie *Cary* his wife.

M. *Thomas Murray* & *Iames Fullerton.*

2. Chron. 12, 16.

vn-

vnſpeakeable comfort thereof) *another venerable* Iehoaida, that doth good in our Iſrael both towards God, and towards his houſe: *of whom your* Highneſſe *at all times, in all* doubts, *may learne the* ſincerities of Religion *for the* Saluation *of your inward* ſoule: and the wiſeſt counſell *for the* direction *of your outward* ſtate: *And to excite you the rather to the zealous* Practice *of diuine* Pietie; often *ſuppoſed with your ſelfe, that your* Highneſſe *heares your* religious *Father* Iames, *ſpeaking vnto you, as ſomtimes* holy *Dauid ſpake to his Sonne Salomon*: And thou *Charles* my Sonne, know thou the God of thy Father, and ſerue him with a perfect heart, and with a willing mind, for the Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of the thoughts: if thou ſeeke him, hee will bee found of thee; but if thou forſake

The graci ous Arch- biſhop of Can. G.

1. Chron 28. 9.

ſake him, hee will caſt thee off for euer.

To helpe you the better to ſeeke *and to ſerue this* God Almighty, *who muſt bee your* cheife *Pro*tectour *in* life, and only Comfort in death: *I here* once again, *on my bended knees, offer my* old *Mite* new *ſtampt, into your* Highneſſe *hands, dayly for your* Highneſſe, *offering vp vnto the moſt* HIGH, *my* humbleſt prayers: *that as you* grow in age and ſtature; *ſo you may (like your* Maiſter Chriſt) increaſe in wiſdome and fauour with God and all goodmen. *This* ſuit *will I neuer* ceaſe: *In all other matters I will* euer reſt.

Your Highneſſe humble Seruant, during life to be commanded.

LEVVIS BAYLY.

AD CAROLVM PRINCIPEM.

Tolle mallos, extolle Pios, cognoſce Teipſum:
Sacra tene, Paci conſule, diſce pati.

TO THE DEVOVT Reader.

I Had not purposed to enlarge the *last Edition*, saue that the *importunitie* of many *deuoutly* disposed, preuailed with me, to *adde* some points, and to *amplifie* others. To satisfie whose Godly requestes, I haue done my best *endeauour*: and withall *finished* all that I intend in this argument, If thou shalt hereby reap any more *profite*, giue God the more *praise*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*; to further thy *saluation* as his *owne*.

Farewell in the *Lord* IESVS.

THE

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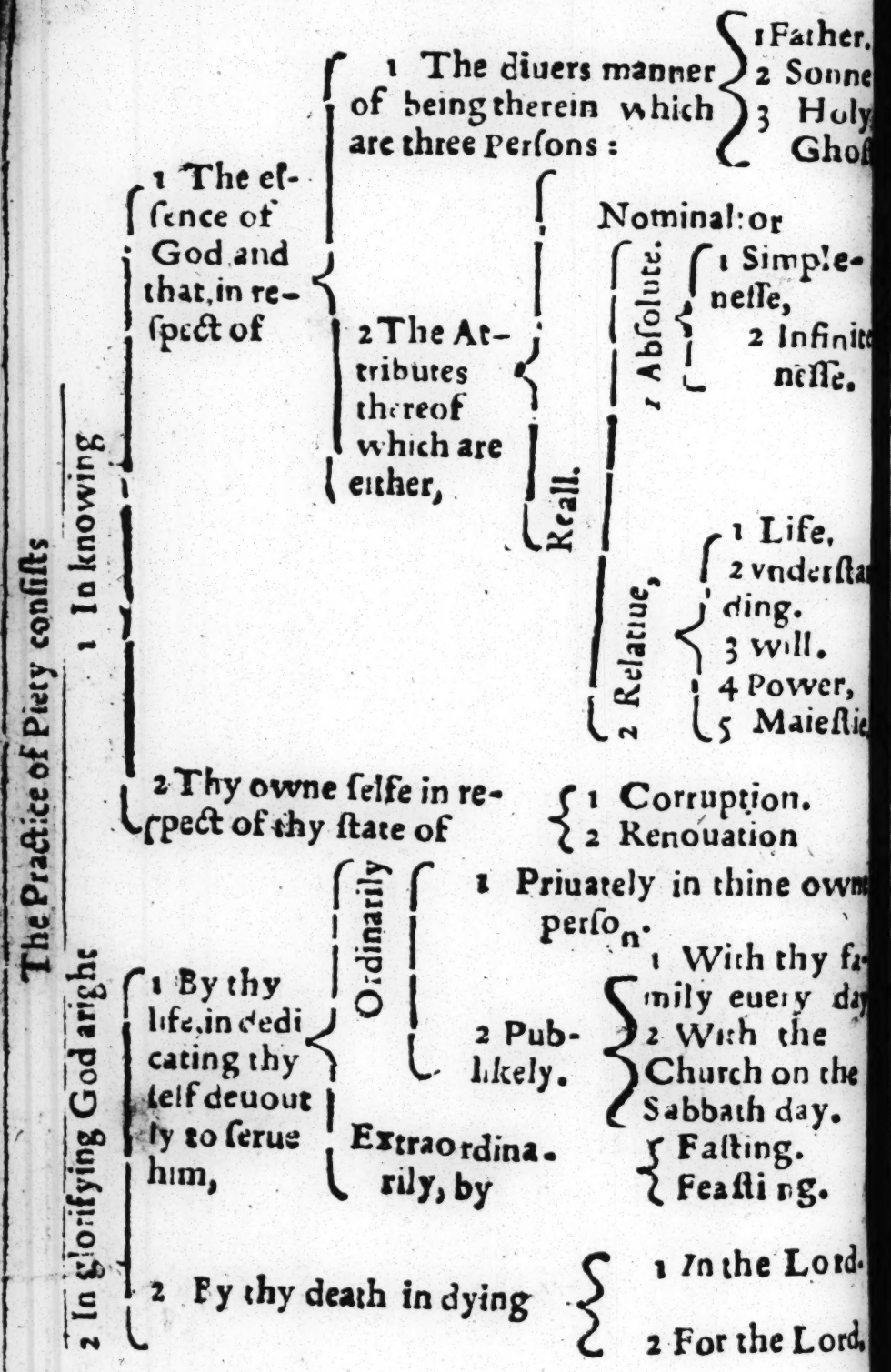
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THE

THE PRACTICE OF PIETY.

Directing a Christian how to walke, that he may please God.

WHo euer thou art that lookest into this *Booke*, neuer vndertak to read it; vnles thou first *resoluest* to become from thy heart, an vnfained *Practitioner* of *Piety*. Yet read it, and that speedily, lest before thou hast read it ouer, *God* (by some vnexpected death) cut the off, for thine inueterate *Impiety*.


The Practice of Piety consists
1 In knowing
1 The essence of God and that, in respect of
1 The diuers manner of being therein which are three Persons:
1 Father.
2 Sonne
3 Holy Ghost
2 The Attributes thereof which are either,
Reall.
Nominal: or
1 Absolute.
1 Simplenesse,
2 Infinitenesse.
2 Relatiue,
1 Life,
2 vnderstanding.
3 will.
4 Power,
5 Maiestie
2 Thy owne selfe in respect of thy state of
1 Corruption.
2 Renouation
2 In glorifying God aright
1 By thy life, in dedicating thy self deuoutly to serue him,
Ordinarily
1 Priuately in thine owne person.
2 Publikely.
1 With thy family euery day
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2 By thy death in dying
1 In the Lord.
2 For the Lord.

Vnlesse

Vnleſſe that a man doth truly *know* God hee neither can, nor will *worſhip* him aright: for how can a man *loue* him, whom hee *knoweth* not? and who will *worſhip* him, whole *helpe* a man thinks he needeth not and how ſhall a man ſeeke remedy by *Grace*, who neuer vnderſtood his miſery by *Nature?* Therfore (ſaith the [a] Apoſtle) *Hee that commeth to God, muſt beleeue that God is, and that hee is a rewarder of them that ſeeke him.*

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum, maximum vbique præſentem, omnia in nobis efficientem, cũ in quo viuimus, mouemur, ſumus Bucer. in Pſal. 115. Heb. 11. 6.

And for as much as there can be no true *Piety* without the knowledge of God: nor any good *practice* without the *knowledge* of a mans *owne ſelfe*: wee will therefore laye downe the knowledge of *Gods Maieſty*. and *Mans Miſery*, as the firſt and chiefeſt grounds of the *Practice* of *Piety*.

Deinde in primis opera eſt, vt Deum norimus quæ-quot fœlices eſſe volumus. Quid noſtis, ſi te ipſum neſcias

A PLAINE DESCRIPTION OF the Essence and Attributes of God, out of the holy Scripture, so farre forth as euery Christian must competently know, and necessarily beleeue, that will be saued.

ALthough no creature can define what God is, because hee is [a] *incomprehensible* and [b] dwelling in *inaccessible light* yet it hath pleased his *Maiesty*, to reueale himselfe in his *Word* vnto vs, so far as our weak *capacity* can best conceiue him. Thus:

God is that one [d] *spirituall and infinitely*

a Psa. 143. 3
b 1 Ti. 6. 16
c Deu. 14. & 4. 31 & 31. & 39. & 6. 4.
Isa. 45. 5. 6 7. 8.
1 Cor. 8. 4.
Eph. 4. 5. 6
1 Tim. 2. 4.
d Ioh. 4. 24.
1 Cor. 3. 17

infinitlie [f] *perfect* [g] *Essence, whose being is* [h] *of himselfe eternallie.*

In the *Diuine Essence*, we are to consider 2. things: First the *diuers* manner of being therein: Secondly the *Attributes* thereof

The *diuers* manner of being therein, are called [i] *Persons.*

A *Person is* [k] *a distinct substance of the Godhead.*

There are [m] *three* Diuine Persons of the *Father*, the *Sonne*, and the *Holie Ghost*: These three *Persons* are not three seuerall *substences*, but three distinct *subsistences*; or three *diuers* manner of being of [n] *one* and the *same substance*, and *Diuine Essence.* So that a Person in the Godhead, is an indiuidual *vnderstanding*, and incommunicable *Subsistance*, liuing of it selfe, & not sustained by *another.*

In the *vnitie* of the Godhead, there is a [o] *pluraltie*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidentes)

e 1 King. 8.17. Psal. 147.5.
f Deut. 32.4.
g Exod. 3.14.
h 1 Cor. 8.6. Acts. 17.25. Rom. 11.36.
i Heb. 1.3.
k Ioh. 1.1. Ioh. 5.31.37. Ioh. 14.10. 1 Col. 2.9.
m Ge. 1.26. 3. 22. & 11.7. Exod. 20.2. Hos. 1.4.7. Isa. 63.9,10. Zech. 3.2. Hag. 2.5.6. 1 Ioh. 5.7. Mat. 3.16,17. & 28.19. Ioh. 14.26. 2 Cor. 13.13.

n *Singula sunt in singulis & omnia in singulis, & singula in omnibus & vnum omnia.* Aug. lib. 6 de Trini. cap. vlt.

o Gen. 1.26 & 3.22. and. 11.7. Isa. 6.8.

cidents:) nor *essentiall*: (for God is *one Essence* only) but * *personall*.

The persons in this one *Essence* are but *three*. In this *Mysterie* there is *alius & alius*, another & another: but not *aliud & aliud*, another thing & another thing.

The *Diuine Essence* in it selfe, is neither *diuided* nor *distinguished*. But the three *Persons* in the *Diuine Essence* are distinguished among *themselues* three manner of wayes.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their names thus.*

THe *first Person* is named the *father*, first, in respect of his p *naturall* Sonne *Christ*: secondly in respect of the *Elect*, his *adopted* sons, that is those who being not his sonns by *Nature*, are

* *Persona diuinitatis distinguuntur personaliter, siue,* προσωπω, & παρξι: *Deus est indiuise, vnus in Trinitate, & in confuse, trinus in unitate Iustin. in ικθ πις.*

pMat. 21. 27 Mat. 3. 17.

qEs. 63. 16. Eph. 3. 14. 15.

are made his sonnes by *Grace*.

The *second Person* is named the [m] *Sonne*, because he is [n] begotten of his [o] *Fathers substance* or *nature*: and hee is called the *Word* 1. because the [p] conception of a *Word*, in mans mind, is the neereſt thing, that in *some sort* can ſhadow vnto vs the maner how hee is *eternally begotten* of his Fathers *ſubſtance*: and in this reſpect he is alſo called the *Wiſdome of his Father*, Prou. 8. 12. Secondly, because that by [q] *him*, the Father hath from the beginning declared his *will* for our ſaluation: hence called λογος *quaſi* λεγων; the *Perſons* ſpeaking with, or by the Father. Thirdly, because he is the *chiefe argument* of all the *Word of God*; or that *Word*, whereof *God* ſpake, when hee promiſed the *bleſſed Seede* to the *Fathers*, vnder the old Teſtament,

The *third Person* is named the *holy Ghoſt*: firſt, because hee is

m pro. 30. 4
n pſal. 2. 7.
o Heb. 1. 3. phil. 2. 6.
p Baſil. *ſub.* 5 *Iohan. Sicut mens cogitando in ſeipſam reflectitur, & λογον intimè gignit; ita mens illa aterna, quæ eſt Deus pater in ſeipſam intelligẽdo reflexa, λογον æternum modo ineffabili genuit: Et ſicut exterior λογος, λογος interioris effigies quaſi eſt. ita æternus ille ὑποστατικος, λογος æterni Patris imago eſt. & maieſtatis character.* Heb. 1. 3.
q Ioh. 1. 18. *Iren. l. 4. c. 14.* Act. 10. 43. Heb. 1. 1. 2. Luk. 24. 27. Iohn 5. 45. Act. 3. 22.

t 1 Ioh. 4. 14
1 Cor. 3. 17

u Ioh. 20. 21. 22. Gal. 4. 6. Ioh. 15. 26.

x 1 Pet. 1, 15. 16.

y 2 Cor. 3. 18. 1. Thes. 5. 2. 3. 1 Pet. 1. 2.

spirituall without a bodie: secondlie, because he is *spired*, and as it were breathed from both the " *Father* and the *Sonne*, that is, proceedeth from them both. And hee is called *holie*, both because hee is x *holie* in his owne *nature*, and also the immediate y *sanctifier of all Gods Elect people.*

2. *By their Order. Thus:*

THE *Persons* of the Godhead are either the *Father*, or those which are *of the Father.*

The *Father* is the a *first Person* in the glorious Trinitie b hauing neither his *being*, nor *beginning* of anie other, but of himselfe; *begetting* his *Son*, and together with his *Son*, *seding forth the holy Ghost* from euerlasting. The *persons* which are of the *Father*, are those, who in respect of their *personal existence*, haue the *whole*

Diuine

a *Origo essentiæ in atumis nulla est. origo personarum locum habet in filio et spiritu sancto. Pater enim est prior filio, non tempore, sed ordine.* Aliled.

b Mat. 28. 9 1 Ioh. 5. 7.

c *Ideo dicitur Pater.* ab ἀρχὴς & ἀγεννητος.

Diuine Essence, eternallie communicated vnto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holie Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinitie*, and the *onelie begotten Sonne* of his *Father*, not by *Grace*, but by *nature*, hauing his beeing of the *Father alone* and the *whole being* of his *Father*, by an eternall, and incomprehensible generation: & *with* the *Father*, sendeth forth the *holie Ghost*. In respect of his *absolute Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generatiõ* of his *Father*. For the *Essence* doth not beget an *Essence* but the [f] *person* of the *Father*, begetteth the *person* of the *Son*, and so hee is *God of GOD*, and hath from his *Father*

[b] Filius Dei λογος, quoad essentiã absolutam est quidam a seipso & αυτοθεος, secundum τροπον υπαρξεως, sine esse personalis per aeternam generationem a patre exsistit: ideoq. non est αυτοθεος

Ioh. 6. 38 7
Ioh 5. 19.
Mich. 5. 1.
Ioh 2. 1.
Psal. 2 7.
Heb. 1 5.

Aliud est habere Essentiam diuinam a seipso: & habere essentiam diuinam a seipsa existentem: remota enim relatione ad Patrem sola restat Essentia, quae est a seipsa: hinc filius dicitur principiatus, non essentiatus. Th Sum *pag* 4. 33.

ther the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinitye*, [d] *proceeding* & sent forth, equally from [e] *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*. For as the *Son* receiueth the whole diuine Essence by *generation*; so the *holy Ghost*; receiueth it wholy by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs two things: first, the *manner*, how the *Trinity*, worketh in their *externall actions*: is that the *Father* worketh of himselfe by the *Sonne* and the *Holy Ghost*; the *Sonne from* the *Father*

d Ioh. 15. 26
Ioh. 16. 15. Therefore
Rom. 8, 9. the holie. Ghost is called the Spirit of Christ

* *Spiritum. S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsidente, non autem tanquam a duobus ac diversis principiis.*

ther, by the *holy Ghoſt*; the *holy Ghoſt*, from the *Father* and the *Sonne*. Secondly to diſtinguiſh the firſt and *immediate begining* from which thoſe externall and cõmon actions do flow. Hence it is, that foraſmuch as the *Father* is the *fountaine* and *original* of the *Trinity*, the beginning of al *externall* working the[a] *Name of God* in relation, & the title of *Creator* in the *Creed* are giuen in a ſpeciall manner to the *Father* our *Redemption* to the *Son*: and our *Sanctification* to the perſõ of the *holy Ghoſt*, as the *immediate* Agents of theſe actions. And this is alſo the cauſe, why the *Son* as he is *Mediator* referreth all things to the[b] *Father* not to the *Holy Ghoſt*; and that the ſcripture ſo often ſaith that we are[c] reconciled to the *Father*. This diuine *order* or *Occonomy* excepted, their is neither *firſt* nor *laſt*, neither *ſuperiority*, nor *inferiority* among the three *perſons*,

a *Hinc Dei nomen ſæpe in ſcripturis. Patri κατ' ἐξοχην tribuitur.* Iohn 14. 1 Rom. 8. 3. 1 Cor. 8. 6 1 Cor. 1. 24

b Mat. 11. 25. 26. 27 Iohn 5. 19. 20. 21. 22. 23. Iohn 11. 14 42 Ioh. 12. 49

c 2 Cor. 5. 18. &c.

sons, but for nature they are coessentiall, for *Dignitie* coequall, for *Time* coeternall.

The *whole* diuine essence is in *euery one* of the three *Persons* but it was incarnated g onely in the second Person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the Father might the rather set foorth the greatnesse of his loue to *Mankind*; in giuing his *first* and *only begotten Sonne*, to be incarnated, & to suffer death for mans saluation.

Secondlie, that he who was in his *Diuinitie* the Son of God, should bee in his *Humanity* the Son of *Man*: lest the *name of Son* should passe vnto another, who by his *eternall* natiuity was not the *Sonne*.

Thirdlie, because it was meerest, that that *person* who is the *substantiall Image* of his eternall *Father*

g Incarnatio verbi propriè non patri nec Spiritui Sancto nisi κατ' εὐδοκίαν καὶ θαυμαστὴν τοῦ θεοῦ ἐνέργειαν competit. Damas. l. de orth. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed majestate non-susceptione, Aug. serm. 3. de Temp. Ioh. 3. 6. Rom. 8. 12, & 5. 8. 10 Hoc mirum fœdus semper mens cogitet, vno hoc ne dubita fœdere parta salus. Melanct. Vt qui, erat in diuinitate D. i filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset æterni natiuitate filius. Aug.

Father, should restore in vs the *spirituall Image* of God, which wee had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*; but the *Godhead*, as it is the *second person*, or *Word*, assumed vnto it the *Manhood*, that is, the *whole nature of man*, body and soule; and al the naturall *properties* and [z] *infirmities* thereof, *sinne* excepted.

The *second Person* tooke not vpon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personal *subsistence* of it own (for thē there should bee *two* Persons in Christ,) but it subsisteth in the *Word*, the second Person For as the soule and bodie makes but one person of *Man*; so the Godhead and Manhood makes but one Person of *Christ*.

The two natures of the Godhead and Man-hood, are so *reallie*

Congruebat filium assumere humanam naturam ut hæc persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, Athan.

Heb. 2, 17. 18.

Heb. 9. 15.

z. *Infirmitate, mera privationis non praua dispositionis.*

Humana natura est distinctum individuum à natura divina, & si non sit distincta persona. Keck Sic. Theol. lib 3 p.

all vnited by a *Personall vnion* that as they neuer can be *separated* a sunder, so are they not *confounded*; but remaine still distinguished by their seueral and Essentiall *properties*, which they had before they were vnited. As for example, the *infiniteneſſe* of the *Diuine*, is not communicated to the *humane* nature; nor the *finiteneſſe* of the *humane*, to the *diuine nature*.

Yet by reason of this *personal vnion*, there is such a *communion* of the *properties* of both natures that that which is proper to the one is sometimes attributed to the other nature. As that God *purchased the Church with his owne blood*: And *that he wil iudge the world by that Man whom he hath appointed* Hence also it is, that though the *Humanity* of *Christ* be a created, & therefore a *finite* and *limited* nature, & cā not bee *euerywhere present*, by actuall position, or local exten-

sion

Vnitri Hypostatice Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam sed assumptam esse a verbo aterno ad ipsam verbi subsistentiam. Bellar. de incarnat. l. 3. c. 8.

y *Salvis & distinctis manentibus proprietatibus naturæ tam assumentis quam assumptæ.*

Acts 20. 28
Acts 17. 31
D. Field of the Church Booke 3. c. 37.

sion, according to his [o] *naturall being*: yet because it hath communicated vnto it the *personall Subsistence* of the *Sonne of God* which is infinite. and without *limitation*; and is so vnited with God, that it is no *where seuered* from God, the body of Christ, in respect of his [p] *personall being* may rightly be said to bee *euery where*.

o *Secundum esse naturale Christus non est ubique.*

p *Secundum esse personale Christus est ubique.*

3 *The Actions by which the three persons be distinguished.*

THe *actions* are of two sorts: either *External* respecting the creatures; & those are after a sort common to *euery one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselues, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *creation* of the world peculiarly

In operibus ad extra tres personæ operantur simul. seruato ordine personarum in operãdo

culiarlie belonging to God the Father: The *redemption* of the Church, to *God* the *Sonne*: and the *sanctification* of the *Elect*, to *God* the *holie Ghost*. But because the [a] *Father* created, and still gouerneth the World *by* the *Sonne in the holie Ghost*, therefore these externall actions are indifferētlie, in [b] Scripture, oftentimes ascribed to *each* of the three *Persons* & therefore called *communicable* and diuided *Actions*.

The *internall* and incommunicable *Actions*, or proprieties of the three *Persons* are these:

1. To *beget*; and that belongeth onelie to the *Father*: who is neither made, created, nor begotten of anie.

2. To bee *begotten*: and that belongeth onelie to the *Sonne*; who is of the Father alone, not made, nor created, but begottē.

3. To *proceede* from *both* and that belongeth only to the *holy Ghost*; who is of the Father and the

a Rom. 11. 36

b As redemption Act. 20 28. and sanctification. 1. Pet. 2. to the Father. Creation, 1 Ioh 3 and Sanctification, 1 Cor. 1 2, to the Son Creation. Psal. 33. 6. & Redemption Eph. 4. 30 to the Holy Ghost. Ioyntly all to each: 1 Cor. 6 11 *Opera Trinitatis ad extra indiuisa ad intus, diuisa.*

the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Diuine *Essence* is in the *Father vnbegotten*: in the *Sonne begotten*: and in the *holie Ghost proceeding*: we make not three Essences, but onlie shew the *diuers* manners of *subsisting*, by which the *same* most simple, *eternall*, *and vnbegottē Essence subsisteth in* each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Son communicated* from the *Father*, by *generation*: & in the holie Ghost, *communicated* frō both the Father and the Sonne by *proceeding*.

These are incommunicable *Actions*; and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *real* distinctiō betwixt the three *Persons*. So that he who is the *Father* in the *Trinitie*, is not the Sonne: He who is the *Sonne* in the *Trinitie*, is not the *Father*: Hee

Persona nomē non est aliquid ab essentia abstractum ac separatum. Faius Thes. disp. 2.

persona est ipsa essentia diuina contracta ad certum & peculiarem subsistendi modum. Zanchius.

Persona significat & significatur. Essentia nec significat nec significatur sed communicatur, Alsted.

He who is the *holy Ghost* in the *Trinity* is neither the *Sonne*, nor the *father*, but the *spirit* proceeding from both: though there is but *one* and the same *Essence*, cō mō to[a] all *three*. As therefore we beleeue that the *Father is God* the *Son is God* and the *holy Ghost* is *God*: so we likewise beleeue that *God* is the *Father*, *God* is the *Sonne*, and *God* is the *Holy Ghost*. But by reason of this *real distinction*, the *person* of the one is not, nor, neuer can be, the *person* of the other. The three *Persons* therefore of the *Godhead*, doe not differ from the *Essence*, but[b] *formally*, but they differ, *really* one from another, & so are distinguished by these *hypostatical* properties. As the Father is *God begetting* God the Son: the Son is *God begotten* of God the Father: and the holy Ghost is *God proceeding* from both God the Father, and God the Son. Hence it is that the Scriptures vse

a *Quum unum cogito, trium incomprehensibili luce involvor* Nazian.

b *Quamvis personæ cum Essentia non sit omnino idem non tamen ab ea est omnino aliud: differt. n. numero, quia sic in divinis foret quaternitas: no re, quia essentia de personis prædicatur sed formaliter.*

τῷ λογῳ, *sive ratione ratiocinante: Essentia divina non differt a personis ut res a rebus sed ut res a suis modis, nam in Deo non est res, & res sed res et modus rei.*

ſe the name of *God* two maner of wayes: Either [b] *Eſſentially*, & then it ſignifieth the *three* perſons conioyntly. or [c] *Perſonally*, and then by a *Synecdoche* it ſignifieth but *one* of the three Perſons in the *Godhead* As the *Father*, 1 *Tim.* 2, 5. or the *Son*, *Act.* 20. 28. 1 *Tim.* 3. 16. or the *holy Ghoſt*. *Act.* 5. 4. 2 *Cor.* 6. 16.

And becauſe the Diuine *Eſſence* (common to all the three perſons is but *one*. wee call the ſame *Vnity*. But becauſe there be *three diſtinct Perſons* in this one indiuiſible Eſſence, wee call the ſame *Trinity*. [c] So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity* is a holy [c] *miſterie*: rather to bee religiously adored by *faith*, than [f] curiously ſearched by *reaſon*, further then God hath reuealed in his Word.

b ἐσταδὲς Nomen Dei eſſentialiter poſitum, non minus Filium & Spiritum Sanctum. quam patrem deſignat. Vbertinus. Sacramentum hoc veneran-dum, non ſcru-tandum quo-modo pluralitas ſit in unitate & unitas in pluralitate. Scrutare hoc temeritas eſt, credere pietas, noſce vero vita aterna. Bern.

c Neque ad loquendum digne de Deo lingua ſufficit, neque ad percipiendum intellectus prævalet, magis ergo glorificare nos convenit Deum quod talis eſt, qui & intellectũ tranſcendit, & cognitionis initium ſuperat, Chryſoſt. Hom. 2. Heb. e De Deo loqui etiam vera periculoſiſſimum eſt. Arnob. f Lingua, mente, & cogitatione horreſco, quoties de Deo ſermonem habeo, Nazian.

Thus farre of the diuerse manner of beeing in this diuine Essence: now of the Attributes thereof.

ATtributes are certaine descriptions of the Diuine Essence, deliuered in the Scriptures, according to the *weakenes* of our [z] *capacitie* to helpe vs the better to vnderstand the *nature* of Gods Essence, & to discerne it from all other essences.

The *Attributes* of God are of two sortes, either *nominall*, or *reall*.

The *Nominall* Attributes, are of three sortes: first, those which signifie Gods *Essence*: secondly: the Persons in the Essence: thirdly, those which signifie *his essentiall workes*.

Of the first sort is, the name [a] *Iehouah*, or rather [b] *Iehueh*, which signifieth *eternall* being *of himselfe*, in whom being without

z Condescendit nobis Deus, vt nos consurgamus ei Aug de spec, c. 112.

a Exod. 15. 3.

b Hauh vel Hsiah, Esse: nam ita Deus est ase ipso vt sit suum esse & æuum, Omnes huius nominis literæ sunt spirituales vt denotetur Deum esse spiritum. P. Mart. loc com. cap. 11. P. Moutan. de arc fœd. c. 1. Iehouah non habet plurale. & in scripturis soli uero Deo tribuitur.

ut all beginning an end, all ther beeings both begin and nd, *Isa.* 42.8. *Psal.* 83. 18.

God tels *Moses*, *Exo.* 6.4. *that hee was not knowne to Abraham, Isaac and Iakob, by his Name Iehouah.* (Not but that they knew this to be the Name of God: for they used it in all their Prayers) but because they liued not to see God effecting indeede, that which hee promised them; in graciously deliuering their seed out of *Egypt*, in giuing them the reall possession of *Canaans Land*; and so to bee not onlie *God Almighty*, by whō all things were made; but also performing *indeede* to the *children*, that which he promised in his Word to the *Fathers*, which this name *Iehouah* especiallie signifieth and for this cause, *Moses* cals God first *Iehouah*, when the *vniuersall* creation had his absolute being. Gen. 2.4. And this admirable name is graue̅ on the *Decalogues* forehead,

Locus Exod. 6.3 intelligendus est de gradibus diuinarum perfectionum, Gerard *loc. 3 de Nat. Dei. Ex vsu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat.* Alsted. *Lex. Theol. cap. 1.*

head, which was pronounced vpon the *Israelites* deliuerance to bee the *rule of righteousnesse* after which they should serue their Deliuerer in the promised Land.

This *Name* is so full of Diuine Mysteries, that the *Iewes* hold it a sin to pronounce it: but if it be no sin to write it, why should it be vnlawfull to pronounce it?

Quod licet scribere effici cur non liceret Theod. in Expr.

This Holy Name of God teacheth vs:

First, what God is in himselfe, namely, *an eternall being of himselfe*:

Ens æternum, αὐτοῶν *Fons est* πάσης οὐσίας.

Secondly, how hee is vnto *others*, because that from him *all other* Creatures haue receiued their *being*.

Thirdly that we may cõfidently beleeue his promises: for hee is named IEHOVAH, not only in respect of *being*, and causing all things to *bee*; but especially in respect of his *gratious promises* which without faile he will ful-

In promissionibus Iehouah est ὁ ὤν.

his appointed time. & so cau-
eth that to bee, which was not
efore, and so this *name* is a *gol-*
en pledge vnto vs, that because
ee hath *promised*, he will surely
pon [a] our *repentance* forgiue vs
l our sins; at the time of *death*,
receiue our *Soules*; and in the
surrection[c] raise vp our *Bo-*
ies, in glory to life euerlasting
The second Name deuoting
Gods essence, *Eheieh*, but once
ead, *Exo.* 3. 14. of the same root
hat IEHOVAH: and signifieth, I
M or I WILL BE: for when *Mo-*
s asked God by what name he
ould call him, God, then na-
ed himselfe, *Eheieh Ascher-*
heieh; *I am that I am*: or *I will*
that I will bee: signifying that
is an eternall, vnchangeable
eing: For seeing every crea-
re is temporary and muta-
e; no creature can say, *Ero qui*
o: *I will bee t hat I will be*. This
me in the New Testament is
uen to our *Lord Christ*, when
hee

a Isay. 55. 7

b Ioh. 12. 26
Ioh. 14. 2, 3.
c Iob 6. 40.
Ioh. 11. 5.

he is called *Alpha and Omega*
The begining, and the ending
ῥ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος
ῥ *which is, which was, and which*
is to come, The Almighty, Apoc.
1, 18. For all time past and to
come, is aye present before
God, And to this name, *Christ*
himselfe alludeth. Ioh. 8. 58.
Before Abraham was, I AM.

This Name should teach vs
likewise to haue alwaies pre-
sent in our minds our first *crea-*
tion, present *corruption*, & future
Glorification: and not content
our selues with *I was* good, or
will bee good, but to bee good
presently; that when euer God
sends for vs, hee may finde vs
prepared for him.

The third name is *Iah*, which
as it comes of the same *roote* so
is it the contract of *Iehouah*, and
signifieth *Lord*, because he is the
*begining and *Being* of beings.
It is a *name for the most part
ascribed vnto God, when some
notable deliuerance, or benefite

comes

* *Deus est causa causarum & Ens entium.*
* Psal. 68. 19
Psal. 101. 18
Ps. 106. 1. 48.
Psal. 111, 1 &c.
Psal 112. 1, &c.
Psal. 113. 19.
Ps 115, 17, 18.
Psal 116. 19
Psal. 128. 5 14
Psal. 118. 5 34.

mes to passe according to his rmer promise: and therefore l creatures in heauen & earth e commanded to celebrate & raise God in this name *Iah*.

The fourth is Κύριος, *Lord* sed often in the New Testa- ent: for κύριος, or κυρεω signify h, *I am*. Hence κύριος, signifieth he first Essence of a thing, or thority. When it is absolute- e giuen to God, it answereth the Hebrew name IEHO- AH, and is so translated by the u ntie Interpreters: for *God* so a Lord, that hee is *of him- lfe, and Lord of all*. This name ould alwaies put vs in re- membrance to [b]*obey* his com- andements, and to feare his dgements, and *submit* our lues to his blessed will and leasure, saying with *Eli*, *It is he Lord let him doe what seemeth im good*, 1 *Sam*. 3 18.

Iunius *in Etymico*.

[a] συνκυριος. polan. Syntag. *Theol*. 2. c. 6

b Mal. 2. 6.

The fifth is Θεος, *God* 600, imes vsed in the New Testa-

ment: and of profane Writters commonly. It is deriued ἀπὸ τοῦ θεῖν becauſe hee runnes thorow, and compaſſeth all things: or ἀπὸ τοῦ αἴθειν, which ſignifieth to *burne and kindle*: for God is *Light*, and the Author both of *Heate*, [d] *Light*, and *Life*, in all Creatures, either immediatly of himſelfe, or mediatly by ſecondary cauſes. The name is vſed either *improperly*, or *properly*. *Improperly* when it is giuen either *figuratiuely* to Magiſtrates, or *falſelie* to Idols. But when it is properly & abſolutly taken it ſignifieth the eternall eſſence of God, being aboue all things and through all things: giuing life and light to all creatures, and preſeruing and gouerning them in their wonderfull frame and order. [e] *God ſeeth all in all places*: Let vs therefore euery where take head what wee do in his ſight.

Thus farre the names which ſignifi

c Plato *in Cratylo. Hinc illud Virgil. Deum namque ire per omnes terras q. tractuſque maris.* Zanchius.

d *Deus eſt lux corporum* ☉.

Ioh. 10. 14
1 Cor. 8. 5

e *Incumbit nobis neceſſitas rectè viuendi: cum omnia quæ facimus, facta ſint coram oculis Iudicis cuncta videntis* Boetius.

ignifie Gods Essence.

The name which signifieth he *Persons* in the Essence is chiefly one: *Elohim.*

Elohim signifieth the *mighty* udges: It is a name of the plural number, to expresse the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of he singular number; as *Elohim Bara*, *Dii creauit*, The [f] *mighty Gods, or all the three Persons in the* God head *created.* The *Iewes* lso note in the Verbe *Bara* onsisting of three Letters the ystery of the *Trinitie.* By *Beth Ben*, the Son; by *Resh Ruah*, the Spirit; by *Aleph Ab* he Father. But this holy Mystery is more clearely taught y *Moses*, *Gen.* 3. 22. And Iehoah Elohim *said*; *Behold, the Man is become as one of vs.* And *Gen.* 19. 24. Iehovah rained upon

Nomen Elohim est personarum.

Σιλλεπτις κεν Quum Elohim de una persona dicitur Synecdochice dictum est propter Essentiæ, unitatem. Iunius.

[f] The like you may reade. Deu. 6. 4. Iosh. 24. 19

vpon Sodome and vpon Gomorah, brime-stone and fire from IEHOVAH out of Heauen: [k] that is, GOD the Sonne, from GOD the Father, *who hath committed all iudgement vnto the Sonne*, *Ioh.* 5. 22. See *Psalme* 33 6. *Isa.* 63 9. 10. The singular number of *Elohim* is *Eloah*, deriued of *Alah*, *he swore*; because that in all weightie causes, when necessitie requireth an oath to decide the trueth, wee are onelie to sweare by the Name of GOD, which is the great and righteous Iudge of Heauen & Earth.

[k] *Sic* Marcus Arethusius *in Smirnensi Concilio sancte, exposuit* Socrat. Eccle. Hist. l. 2. c. 30.

This Name *Eloah* is but seldome vsed, as *Abak.* 3. 3. *Iob* 4. 9. *Iob*: 12. 4 *and* 15 8. 36. 2. *Psalme* 18. 32, *Psalme* 114. 7. Once it hath a Noune plurall joyned to it, *Iob* 35. 10. *None saith, Where is Elvah Gosai, the Almightie my Maker?* to note the Misterie of the *eternall Trinitie*. Manie times also *Elohim*, the plurall number is ioyned with

This place well urged, had grinded *Arius* in pieces.

with a verbe plurall, to expresse more emphatically this Mysterie. *Gen.* 35.7. 2 *Sam.* 3.23. * *Iosh.* 24.19. *Ier.* 10.10. *Elohim* is also sometime *Tropically* giuen to Magistrates, because they are Gods Vicegerents, as to *Moses* Exod. 7.1. IEHOVAH *said vnto Moses, I haue made the Elohim to pharaoh*, that is I haue appointed thee an Embassador to represent the person of the true *Three one* God, and to deliuer this message and will vnto *Pharaoh*. As oft therefore as wee reade, or heare this name *Elohim*, it would put vs in minde to consider, that in one diuine Essence there are *three* distinct persons, and that *God is* IEHOVAH *Elohim*.

* *Elohim Kedoseshim Hu, Diis sanctis ipse.*

Now follow the Names which signifie Gods Essentiall works, which are these fiue especially.

1. EL which is as much as the *strong God*,[b] and teacheth vs, that God is not only most strong, and fortitude it selfe, in his owne Essence: but also that it is he that giueth all strength and power to all other Creatures. Therefore Christ is called *Esay 6. 6. El Gibbor*, *The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, *that is, *Omnipotent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Shaddai, The strong God Almightye*, Because hee is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

*Hence *Eli*, in Hebrew. as Mat 27. 46. and *Eloi*, in the Syriake, as Mar. 15. 34. doth signifie my God. 2 Cor. 32. 8. * The 70. turne it παντοκρατορα It is deriued of *Dai* sufficiencie, and the Relatiue the same ש *asyndeton* Or of *Schad* a Dug, because God feedes his children with sufficiencie of all grace, as the louing mother the childe with the milk of her breastes.

and temporal blessings, and to perform al his promises which hee hath made vnto them for this life, and that which is to come. This name belongeth *onely* to the *Godhead*, and to no Creature, no, not to the *humanity of Christ*. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

A name cõpounded of *Ai*, My, *Adon* Lord; Adon *dicitur ab* Edē *basis, quia Deus est fundamentum & sustentator omnium creaturarum*. Hinc Adon *Dominus, cui, rei domesticæ cura incumbit, & ei quamdiu ea mandata administrat. Quæ de re Scripturæ usus patet.* Adonai *est Deus cum potestate, sed de Creatore tantum creaturæ. ab* Adonai *manasse videtur Ethnicorum* Adyrē.

3. [b] *Adonai*, my Lord; This name as the *Massorets* note, is found 134. times in the Old Testament, *Analogically* it is giuen to creatures, but *properly* it belongeth to God alone. It is vsed, *Malac.* 1, 6. in the plurall number, to note the *mystery* of the holy *Trinity*. If I bee *Adonim*, Lords, *where is my feare?* *Adonai* the singular: *Adonim* the plurall Number. This name is giuen to *Christ*. *Dan.* 9.17. *Cause thy face to shine upon*

thy Sanctuarie that is desolate for Adonai (the Lord Christ) his sake. The hearing of this holy Name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) vpon his Word and promise, and to challenge God in Christ to bee his God, that hee may say with Thomas. *Thou art my Lord and my God.*

4. Is *Helion*: that is *most High, Psalme* 9. 2. *Psalme* 91. 1. *and* 92. 9. *Dan.* 4. 17. 24. 25. 34. *Acts* 7. 47. This name *Gabriel* giueth vnto God, telling the Virgine *Marie* that the child which should be borne of her, should be the Sonne of the *Most High, Luke* 1. 32. This teacheth, that God in his Essence and glorie exceedeth infinitly all Creatures in Heauen and Earth. Secondly, that no man

So that the deuill stiled Christ the Sonne of God, The most high. Luk. 8. 28.

man ſhould bee proud of any earthly honour or greatneſſe Thirdly, if we deſire true dignity to labour to haue communion with GOD in *grace* and *glory*.

5. *Abba*, a Syriacke name, ſignifying *Father*, *Rom.* 8. 15: This is ſometimes vſed *Eſſentially*, as in the Lords Prayer. Secondly, *Perſonally* as *Mat.* 11, 25. For God is Chriſts Father by *nature*, and *Chriſtians* by *adoption* and *grace*, *Chriſt is called the euerlaſting Father*, *Iſa.* 9,6. becauſe he regenerates vs vnder the new Teſtament. God is alſo called [a] *the Father of light*, *Iam.* 1. 17. becauſe God dwelleth in inacceſsible light, 1 *Tim.* 6. 16. and is the Author, not only of the Sunnes light, but alſo of all the light both of naturall reaſon, and ſupernaturall grace, [b] *Which lighteneth euery man that commeth into the world*. This name

*For what is earthlie greatneſſe, compared to Gods Highneſſe.

a Patrem luminum. Of whoſe ſubſtance the light of the Sun is but a ſhadow.

b Ioh. 1. 9.

teacheth vs, that all the gifts which wee receiue from God proceed from his meere fatherly loue. Secõdly, that we should loue him againe: as deare childrẽ. Thirdly, that we may in all our needs and troubles, be bold to call vpon him as a father for his helpe and succour. Thus should wee not heare of the sacred Names of God, but wee should thereby be put in minde of his *goodnesse* vnto vs, and of our *duties* vnto him: and then should we finde how comfortable a thing it is, to doe euerie thing in the *Name of God*. A phrase vsuall in euerie mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is great *wisedome*, and an vnspeakeable matter, for the strengthening of a Christian *Faith*, to know how in the mediation of *Christ*, to inuocate God by *such a name*, as whereby

he hath manifested himselfe to be most willing, and best able to helpe and succour him in his present neede or aduersity. The *ardent desire* of knowing God, is the surest testimony of our *loue* to God, and of Gods *fauour* to vs. *Because he hath set his loue vpon mee, therefore I will deliuer him: I will set him on high, because hee hath knowne my name he shall call vpon mee, and I will answer him, &c.* And it is a great strengthening of faith, with vnderstanding to begin euery action in the *name of God.* psa. 91. 14. 15.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two sorts: either *absolute* or *relatiue.*

The *Absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone.*

These are two. *Simpleneſſe*, and *Infiniteneſſe.*

Simple-

Intelligentiæ habent aliquid simile materiæ aliquid simile formæ. Solus Deus [illegible] in quo nihil est potentiale sed [illegible] actu omnia, imo ipse purus, primus modus ultimus actus. Scal. Exerc. 6 Sect. 2. Iust. & Anim. quæst. 20. ad Orthodoxos.

Simpleneſſe, is that whereby *God* is void of all *compoſition, diuiſion, multiplication, accidents*, or parts compounding, either ſenſible or intelligible: ſo that what euer hee is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[r] *Infiniteneſſe* is that, whereby all things in *God* are voyde of all *meaſure, limitation* and *bounds*, aboue and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes.

6. *Vnmeaſurableneſſe*, or *vbiquity*, whereby he is of infinite extenſion, [b] filling heauen and

[r] Infinitum dicitur, cum ſint entia alia ab infinito Ente, finita eſſe neceſſ. eſt nam duo infinita nequeunt eſſe neque in natura, neque extra naturam. Eſſent. n. duo principia primi, Scal. Exerc. 359. Sect. 3.

[b] Act. 7.8.41 pſa. 145. Iob. 11.7. & 2 Chr. 2.5. 6. pſ. 139.5. &c. Ier. 23. 23. 24. *Deus eſt ubique non ita ut in dimidia parte ſit dimidius, aut tanquam in maiore parte maior Dei pars ſit in minore minor, ſed ubique totus & in ipſo totus eſt.* Aug. *Deus eſt intellectualis Sphæra, cuius centrum eſt vnique, circumferentia vero nuſquam.* Triſm.

earth

earth containing al places: and not contained of any *ſpace*, *place*, or *bounds*, and being no where abſent, is euery where preſent.

There are 4. degrees of *Gods preſence*: the firſt is *vniuerſal*, by which God is *repletiuely* euery where, *incluſiuely*, no where.

Secondly, *Speciall*, by which God is ſaid to bee in *heaven*, becauſe that * there his *Power*, *Wiſedome* and *Goodneſſe* is in a more excellent manner ſeene and enioyed: as alſo becauſe that vſually hee doth from thence powre both his *Bleſſings* and *Iudgements*.

Thirdly, *more ſpeciall*, by which God [b] dwelleth in his *Saincts*.

Fourthly, *moſt ſpeciall*, and altogether ſingular, by which *the whole fulneſſe of the Godhead* [c] *dwelleth in Chriſt bodily*.

2. *Vnchangeableneſſe*, whereby God is void of all change both in reſpect of his [d] Eſſence, and [e] Will.

* Pſal. 16. 11. Hoſ. 2. 21. b 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. c Colo. 2. 9. d Rom. 1. 23. Iſa. 40. 28. Pſalm. 102. 27. &c. e Apoc. 1. 8. 1 Sa. 15. 29. Num. 23. 19. Mal. 3. 6. Ro. 11. 29. Iſam. 1. 13. Paul [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & [illegible] [illegible] [illegible] Alſo

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time: and without all bounds of [f] *precession*, or *succession*.

Thus farre of the absolute Attributes; now of the Relatiue, *or such which haue reference to the Creatures.*

[f] Isa. 44. 6. Iam. 5. 19. Dan. 6. 26. Heb. 12 Apoc. 4 8 *Creatura quadam aeterna sunt a posterio ri: a primi solus Deus, est aeternus.* Alsted. L. x. Theol. c. 2.

Those are fiue.

1. *Life*, 2. *Vnderstanding*,
3. *Will*. 4. *Power*,
5. *Maiestie*.

THe *Life of God* is that, by which, as by a most pure and perpetual Act, he not only liueth *of himselfe* but is also that *euer* and *ouerflowing* Fountaine of *Life*, from which all Creatures deriue their [g] *liues*: so as that *in him they liue, moone, breathe, and haue their beeing*, and

[g] Act. 17. 25 28. Act. 14. 15 psa 42. 2. psa. 36. 19 Ioh. 5. 26. Heb 12. 3

And because only his *Life* differs not from his *Essence*, therfore God is said *only to haue immortalitie* 1. Tim. 6. 16,

2. The *Vnderstanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) hee most perfectly [i] knoweth in himselfe all things that euer *were*, *are*, *or shall bee*: yea, the thoughts and imaginations of all mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* [illegible] nallie, the *good* by himselfe, the *euill* by the good opposite to it; imposing to things *contingent*, the *lot* of contingencie, and to things necessary, the *Law* of necessity: And thus knowing all things in, and of himselfe, he is the *cause* of all the *knowledge* that is in all, *both men and Angels*. Secondly, *speciall*, called the knowledge of *Approbation*; by which he particularly *knoweth*, and

h Hence it is that as God is called of the Hebrews Elohim, so likwise Eheieh: & as of the Grecians. ὁ ὤν, so also ὁ ζῶν: and as of the Latines *primum ens*, so also *primũ viuens*: for to *be*, & to *liue*, is all one, and the same in God

i Isa. 8. 59. Psal. 44. 12. Psal. 139. 1 &c. Ier. 17. 10. & 20. 12. Luk. 16. 15. Heb. 4. 12. Ro. 11. 33. and 16. 17.

and gratiously *acknowledged* onely his *Elect* for his owne.

[b] *Understanding* also containes the *Wisedome of God*, by which he most wisely created all things of *nothing*, *in number*, *measure*, and *weight*, and still ruleth and disposeth them to serue his own most holy *purpose* & *glory*.

3. The *Will of God* is that, whereby of [c] necessity he willeth *himselfe*, as the *soueraigne good*; and (by willing himselfe) willeth most [d] freely [e] *all other* good things, which are out of *himselfe*.

The will of God, though in it selfe it bee but *one*, as in his *Essence*, yet in respect of the diuersity of *obiects*, and *effects*, it is called in the scriptures by diuers names: as:

1. *Loue*

1 Tim. 2. 19. Mat. 7. 13.

b *Intellectus, scientia & sapientia in Deo non distinguuntur Tilē. Nā sapientia in homine est habitus, intellectui, impressus qui de Deo dici non debet, cuius intellectus est ipsa sapientia.* Keckerm. Παντα ιδων θεος οφθαλμος και παντα νοησις. Hes. lib. ιερωτατος ημεν Sap. Hence Platonicks tearme God ὁ πάντ' ἐπόπτης all eye, seeing all.

c 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5. 4. Dial. Pim.

d *Deus voluntate sua cuncta constituit.* Trismeg. *Hinc* Orpheus *Deum vocat necessitatem, rationes inferiorum, quod omnia ipsi parere cogantur. e. Voluntas Dei semper impletur aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam quando peccamus a nobis impletur cum bonum facimus.* Aug. Ench. c. 100. Rom. 9. 11. 2. 12. 1. 2

1. *Loue*, whereby is meant Gods eternall [f] *good will*, whereby hee ordaineth his Elect to bee freely saued through Christ, and [g] bestoweth on them all *necessary* graces for this *life*, & that to come, [h] *taking pleasure* in *their* persons and seruice.

2. *Iustice* [i] in Gods *constant will*, whereby he [k] recompenseth men and Angels according to their works [l] *punishing* the impenitent according to their *deserts*, called the iustice of his *wrath*, and [m] *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is [n] Gods

f Ioh. 3. 16.

g Psa 45. 7
h Gen. 4 4.
i *Norma iustitiæ diuinæ, est Dei voluntas. Quia idem vult, ideo est Iustum, non quia iustum, ideo vult.*
Eph. 1. 11
k Rom. 2. 6. &c.
2 Thes. 1. 6. &c.
2 Tim. 4. 8.
Deut. 7. 9. 10
l *Deus principium & finem & medium rerum omnium tenens, rectoque linea incedens à vestigio habet, suum divinæ legis vindicem si-*

ul ut quicquam Sanctionum eius prætermissum sit. Arist. lib. de mundo m Rom. 9. 15. 16. Ezech. 16. 6. n psal. 103. &c. Tit. 3. 4 *Semper invenies Deum benigniorem quam te exhibiturum.* Serm. 11. Bern. *Vindictæ gladium misericordiæ oleo semper acuit.* Niceph. lib. 17. cap. 3.

meere

meere *good will*, and re
dy affection to forgi
a penitent ſinner, no
withſtanding all his ſi
and ill deſerts.

4. *Goodneſſe*, whereby Go
willingly communicate
his good with his Cre
tures: and becauſe he cō
municates it *freely*, it
termed *grace*.

5. *Trueth*, whereby God
willeth conſtantly tho
things which he willet
effecting & performin
al things which he hat
ſpoken in his *appointe*
time.

6. *Patience*, whereby Go
willingly forbeareth t
puniſh the wicked, ſ
long as it may ſtan
with his iuſtice, an
vntill their ſinnes bee
ripened.

Ad poenam tardus Deus eſt; ad praemia velox.
Sed penſare ſolet vi graviore moram.

7. *Holine*

o pſal. 145. 7. 9. 16.
Mat. 16. 17
In creaturis multa inveniuntur bona, ergo Creator multo magis eſt bonus. Imo. αὐτοαγαθον.
bloſ. 13 14
pſa. 146. 6
Nu. 23. 19.
Veritas eſt harmonia tum intellectus & verborum cum rebus; tum etiam rerum ipſarum cum Idea in mente divina. Kecc.
Veritas Dei in verbis fidei Dei dicitur, quod certo ſit ant, quae ab ipſo dicta ſunt Item conſtantia, quia ſententiam non mutat. polan
q. 2 pet. 3
Rom. 2. 4.
Gen. 15. 16

7. *Holines* whereby Gods nature is separated from all *prophaneneſſe*: and abhorreth all filthineſſe; and ſo being wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chaſtity* of his ſeruants which hee infuſeth into them.

8. *Anger*, whereby is meant Gods moſt certaine and iuſt *Will*, *in Chaſtening the Elect*, and in reuenging and *puniſhing* the *Reprobate*, for the iniuries they offer to him and his choſen: and when God will puniſh with *rigour* and ſeuerity, then it is tearmed *Wrath* *temporall* to the Elect: *eternall* to the Reprobates.

4. The *Power* of God is that where

r 1 Pet. 1. 5
1 Theſſ. 4. 3
Heb. 2. 14.
Mar. 15. 9.
Quanta ſanctitas Dei, ad cuius aſpectum ſancti Angeli oculos pro ſua tenuitate alis velantes clamant. Sanctus, Sanctus, Sanctus Iehouah.
Izabaoh,
Iſa. 6. 2. 3
pſ. 106. 23
29 40. 41.
Num. 25. 11
Ira Dei non eſt aliud quã voluntas puniendi Aug. 15. de ciuit. Dei c. 15. Anſ. 17. c. 8. Cur Deus Hom.
Furor & ira in Deo, non paſſionem mẽtis ſed ultionis acerbitatem notant.
Carth. in Apoc. 19.
t 1 Cor. 11. 3
u 2 Th. 1. 10

whereby hee[m] can simply and freely doe *whatsoeuer hee will* that is agreable to his nature and whereby (as he hath *made* so hee still *ruleth* heauen, and earth and all thinges therein. This Almighty *power* of God is either *absolute*; by which he can will, and doe more than he will leth or doeth, *math.* 3.9 and 26 53. *Rom.* 9. 18. *Or actuall*, by which God doeth indeed whatsoeuer hee will, and hindereth whatsoeuer hee will not haue done, *Psa.* 115. 3.

5 *Maiestie* is that, by which God of his owne absolute and free authoritie [n] raigneth and ruleth, as *Lord* and *King*, ouer all *creatures*, visible, and inuisible. Hauing both the right and *propertie* in all things, as [o] *from whom*, and *for whom*, are all things: as also such a *plenitude of power*, that hee can pardon the offences of all whom hee [p] *will haue spared*, and *subdue*

m Gé. 17. 1 psal. 115. 3 Mat. 11. 26 Eph. 1 11. Mat. 8. 2. *Deus potest omnia quæ contradictionem non implicant.* Aqu. 1. quæst. 25 art. 3. 4. *Omnipotentia, excludit omnes defectus qui sunt impotentia seu posse mentiri, mori, peccare, &c.*

n 1 Chr. 29 11. 12. 2 Sam. 7. 22 Apoc. 5. 12 13.

o 1 Chro. 29. 14. *Hinc Deus dicitur,* αὐτοκράτωρ.

p Rom. 9. 15. Ioh. 4. 11

ll his *enemies*; whom he will aue[q] plagued and destroyed, ithout being bound to *render* o any Creature a reason of his oing: but making his owne ost holy and just *will*, his only ost perfect and eternall *Law*.

From all these *Attributs* ari- th *one*, which is Gods soue- aigne blessednes or perfectiō.

Blessednes is that [r]*perfect* and nmeasurable possession of *ioy* nd *glorie*, which God hath in imselfe for euer: and is the ause of all the blisse and per- ction, that euery Creature nioyeth in his measure.

There are other *Attributes* guratiuelie and *improperly* a- tribed vnto God, in the holy criptures, as by an *Anthro- omorphosis*, the members of a an, *eyes*, *eares*, *nostriles*, *mouth*, *ands feete*, *&c.* or the senses and tions of man, as *seeing*, *hea- ing*. *smelling*, *working*, *walking*, *riking*. *&c.* By an *Anthro-*

q Luk. 19. 2 psa. 21. 7. psa. 110. 1.

r *Deus est* Schadai, *sive* αὐτάρκης, *non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quaeq; genere, ergo ipse perfectissimus est in se & perse,* Scal. Exero. 146 Sect. 2 Mark. 14. 61 Act. 7. 25 Rom. 11. 35. 36. 1 Tim. 6. 15 Mat. 5. 4. Iam. 1. 17.

popa-

popatheia, the affections, & pas-
sions of a man, as *gladnes, grief,*
ioy, sorrow, loue, hatred, &c. or by
an *Analogy*, as when hee is na-
med a *Lion*, *a Rocke*, *a Tower*, *a*
Buckler, *&c.* Whose significa-
tion euery * Commentary will
expresse.

*See Master Willsons Dictionarie of the Bible, most profitable for this purpose:

Of all these Attributes, wee must hold these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoeuer therefore is *spoken of God is not God*; but serueth rather to helpe our weake vnderstanding, to conceiue in our reason, and to vtter in our speech, the *Maiesty* of his *Diuine Nature*, so *farre* as he hath vouchsafed to reueale himselfe vnto vs in his *Word*.

2. *All the Attributes* of

GOD

od belong to *euerie one* of the ree persons as well as to the ſſence it ſelfe, with the limita- ion of a *Perſonall propertie*. As ne mercy of the *Father*, is mer- *begetting*: the mercy of the one, is mercy begotten: the ercie of the *Holy Ghoſt*, is mer- proceeding; and ſo of the eſt.

Attributa omnia propter vocis tautotητα ſingulis diuinitatis perſonis competunt.

3 The *Eſſentiall attributes* f God, differ not from his Eſ- nce. Becauſe they are ſo in ne Eſſence, that they are the erie *Eſſence* it ſelfe. [a] In God herefore there is nothing hich is not either his *Eſſence* r perſone.

[a] *In Deo nihil eſt quod non ſit ipſe Deus.* Zanc.

4. The *Eſſentiall attributes* f God, differ not Eſſentially r really one from another, ecauſe whatſoeuer is in God one moſt ſimple Eſſence, and ne admites no diuiſion) but ly in *our reaſon & vnderſtan-* g, which being not able to ow earthly things, by one *ſimple*

simple *Act* without the help o
many distinct *Acts*, must of ne
cessitie haue the helpe of many
distinct acts to know the *In*
comprehensible God. Therefor
(to speake properly) there ar
not in God *many attributes*, bu
* *one only*, which is nothing
else but the Diuine *Essence* i
selfe, by what attribute soeue
you call it. But in respect o
our reason, they are said to be s
many different Attributes. Fo
our [c]*Vnderstanding* conceiues by
the name of *Mercy*, a thing dif
fering from that which is cal
led *Iustice*. The *Essentiall At*
tributes of God are not there
fore *really* inseparable.

5. The *Essentiall Attribute*
of God are not *parts* or *quali*
ties: of the *Diuine* Essence, no
[a]*Accidents* in the Essence, no
a Subject: but the *very* [b]*whol*
and entire Essence of God. S
th

* Omnia individua sunt vnū ibi non obuiat relationis oppositio.

c Attributa Dei omnia ita in ipso sunt ut sint ipsum, ita insunt, ut nihil antecedat, nihil subsequatur sed ex electione nostra (quæ quamquam vmbratilis est (alia aliis prius animo comprehenduntur. Scaliger. Ex. 395. sect 6.

a Quæ de Deo dicuntur. χρονικῶς, relatione ad creaturas, & sic secundum accidens. non exprimunt mutationem in diuina essentia, sed in creaturis factam. Negantur ergo de d accidentia realia, non autem prædicata accidentalia b Omnia quæ in D sunt, ita insint vt sunt ipse Deus.

hat euery such *Attribute* is not *aliud & aliud*, another and another thing, but one and the ame thing, There are therefore no *Quantaties* in GOD, by which hee may be said to be *so much* and *somuch*: nor *Qualities* by which hee may bee said to be *such* and *such*: but [c] what soeuer *God* is he is *such* and the *same* by his *Essence*. by his *Essence* hee is *wise*, and therefore *Wisedome* it selfe: by his *Essence* he is *Good*, and therefore *Goodnesse* it selfe by his *Essence* he is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *iust*, and therefore *Iustice* it selfe, &c. In a word, God is great, without *Quality*: *good*, *true*, and *iust* without *Quantity*: *mercifull* without *passion*: an act without *motion*; *euery where* present without *sight*, without *time* the *first* and the *last* the Lord of all Creatures, from whom all receiue themselues, and all the

[c] *Essentia divina identificat sibi omnia quæ sunt in divinis.* Biel. sub. 1. sent. d. 1. d. 5.

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper. Trismeg. Ier. 2. Plin.

good they haue; yet neither ... deth, nor receiueth hee any ... creaſe of Goodnes or happin... from any other.

This is the plaine *deſcripti*... of God, ſo farre as hee hath r... uealed himſelfe to vs in h... *Word*.

This doctrine (of al other... euery true *Practitioner of Pie*... muſt *competently* know and ... *ceſſarily* beleeue, for foure *ſpeci*... *vſes*.

1. That we may *diſcerne* o... *true* and *onely* God, from ... *falſe Gods* and *Idols*: or th is d... ſcription of God, is proper... [a] knowne onely to his *Churc*... in whom hee hath thus gra... ouſly manifeſted himſelfe.

a Pſal. 147. 19. 20. Ier. 10. 25.

2. To poſſeſſe our hearts wi... a greater awe of his *Maieſt*... Whileſt wee *admire* him for h... *ſimpleneſſe* and *infiniteneſſe*: ... *adore* him for his *immeaſurab*... *neſſe*, *vnchangeableneſſe*, and ... *ternity*: *ſeeke wiſedome* from ...

vnderstanding and *knowledge*: *submit ourselues* to his blessed *will* and *pleasure*: *loue him*, for his *loue*, *mercy*, *goodnesse*, and *patience*: *trust* to his *Word*, because of his *truth*: *feare* him for his *power*, *Iustice* and *anger*, *reuerence* him for his *holinesse*: and *praise him for* his *blessednesse*: and to depend all our life on him, who is the onely Authour of our *life*, *being*, & all the good things we haue.

3, To *stirre vs vp* to imitate the *diuine sprite* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisdome*, *Loue*, *Goodnesse*, *Iustice*, *Mercie*, *Truth*, *Patience*, *Zeale*, and *Anger*, against sinne, that we may be *wise*, *louing*, *iust*, *merifull*, *true*, *patient*, and *zealous*, as our God is.

4. Lastly, that wee may in our Prayers and Meditations *conceiue aright* of his Diuine *Maiestie*, and not according

to those grosse & blasphemou
imaginations, which naturall
arise in mens braines: as whe
they conceiue God to bee lik
an *old man sitting in a chaire*
and the blessed *Trinity* to be
like that *tripartite idol*, whic
papistes haue painted in thei
Church-windowes.

When therefore thou art t
Pray vnto God. let thine *hea*
speake vnto him: as to th
[a] *eternall* [b] *infinite*, [c] *Almigh*
[d] *holy*, [e] *wise*, [f] *iust*, [g] *mercif*
[h] *Spirit, and most* [i] *perfect*, [k] *in*
visible Essence of three seuer
Persons, Father, Sonne, and h
Ghost: who beeing [l] *present*
all places, [m] *ruleth Heauen, a*
Earth vnderstandeth [n] *all m*
hearts, [o] *knoweth all mens mi*
ries; and is onely [p] *able to bes*
on vs all graces which wee w
and to [q] *deliuer all penitent s*
ners; who with faithfull he
seeke (for Christs sake) hir h
out of all their afflictions
tro

a psal. 90. 2,
b 1 Ki 8. 27
c Gen. 17. 1
Iob. 15. 25.
d Apoc. 4. 8
and 15. 4.
e Ro. 11. 33
and 16, 17.
f Ex. 34. 6 7
psa. 108. 4
and 103. 11
& 145. 8. 9
g Deu. 32. 4
Gen. 8. 21.
ps. 145. 17
h Ioh. 4. 34.
i Deu. 32. 4
k 1 Ioh. 5. 7
Mat. 3. 16
Mat. 28. 19
2 Co. 13. 14
l 1 Ki. 8. 17
ps. 129. 2.
Ier. 23. 23.
m Isa. 40.
26. 28.
Dan. 4. 32
n 1 Ki. 8. 30
Ier. 17. 10.
o Isa. 63. 16
p 1 Sam. 10
15
Mat. 11. 28

troubles whatsoeuer.

The ignorance of this true knowledge of God, maks mani to make an idole of the true God, and is the onely cause why so many doe professe *all other parts* of Gods worship and religion, with so much *irreuerence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy seruice; and *comming* serue him with *feare* and *reuerence*, for so fare doeth a man feare God, as hee knoweth him; & then doth a man *truly know* God, when he ioynes *practise* to *speculation*: and that is.

First, when a man doth so acknowledg and celebrate Gods *Maiestie*, as hee hath reuealed him selfe in his Word.

Secondlie, when from the true and liuely sence of Gods *Attributes*, there is bred in a mans heart *loue* and *confidence* in God: for, saith God

himselfe; *If I bee a father, where is my honour? If I bee a Lord* Mal. 34. 9. *where is my feare? O taste, and see, that the Lord is good,* saith *Dauid*, He that hath not by *experience* tasted his goodnesse knowes not *how good* hee is: *He* (saith *Iohn*,) *that saith he knoweth God, and keepeth not his Commandements, is a Liar, and the trueth is not in him.* So farre therefore as wee *imitate God* in his *Goodnesse, Loue, Iustice, Mercy, Patience* and other Attributes, *so far* doe wee know him. 1. Iob. 2. 4.

Thirdly when with inward *groanes*, & the serious *desires* of our hearts, we *long* to attain to the perfect and plenary knowledge of his *Maiestie*, in the life which is to come.

Lastly, this discouers how few there are who doe truely *know God*, for no man knoweth God, but hee that *loueth* him, and how can a man choose but

ue him, being the *Soueraigne* od, if hee knew him? Seeing *e nature of God is to enamour* en *with the loue of his good-*esse: and whosoeuer loueth any hing *more then God, is not* orthy *of God*; and such is euery ne, who settles the loue and est of his *heart*, vpon any thing esides God.; If therefore thou oest beleeue that God is *Al-ightie*, why doest thou feare *Deuils* and *enemies*, and not onfidently *trust in God*, and raue his helpe in all troubles nd dangers? If thou beleeuest hat God is *infinite*, how dareſt hou prouoke him to *anger*? If hou beleeueſt that God is *sim-le*, with what heart canſt thou *issemble* and play the *hypocrite*? f thou beleeueſt that God is he *Soueraigne good*, why is not hy heart more settled vpon im, then on al *Worldly goods*? If hou doest indeed beleeue that od is a *iust Iudge*, how dareſt

1 Ioh 2. 15.

thou liue so securely in sinne without repentance? If thou dost truely beleeue that God is most *wise*, why dost not thou referre the euents of *crosses* and *disgraces* vnto him, who knoweth how *to turne all things to the best, vnto them that loue him*? If thou art perswaded, that God is true, why doest thou doubt of his promises? And if thou beleeuest that God is *beauty* and * *Perfection* it selfe, why dost not thou make him alone the chiefe end of all thine *affections* and *desires*? for if thou louest beauty, hee is most faire; if thou desirest *riches*, he is most *wealthy*: if thou seekest *Wisedome*, he is most *wise*. Whatsoeuer *excellency* thou hast seene in any *creature*, it is nothing but a *sparkle* of that, which is in the *infinite* † *perfection* in God: and when in heauen wee shall haue an *immediate communion* with God, wee shall haue them

Rom. 8.28

* *Si te habeam solum, satis viuat ardua aether, Tellus rupta suo discidiatque loco*

† *Creata omnia perfectius sunt in Deo, quã in seipsis.* Dionys. de. divin. c. 6.

per

perfectlie in him: *communicated* vnto vs. Breifly, in all *goodnesse* he is all in all. * Loue that one *good God*; and thou shalt loue him, in whom all the *good of goodnesse* consisteth. He that would therefore attaine to the *saving knowledge of God*, must learne to know him by *loue*. For *God is loue*, and [a] *the knowledge of the loue of God passeth all knowledge*. For *all* knowledge besides to know [b] how to *loue God*, and to serue *him only*, is nothing vpon *Salomons* credit, but *vanitie of vanities, and vexation of spirite*.

Kindle therfore O my [c] *Lady*! nay rather O my * *Lord charitie*, the loue of thy selfe in my soule, especiallie, seeing it was thy good pleasure, that beeing reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the *communion* of thy glorie, wherein oncly consists my *soueraigne*

* *Anna vnum illud bonum, in quo omne bonum est, & sufficit* Anselm. in pro. cap. 25.

a Eph. 3. 19
1 Ioh 4. 8

b *Kemp* de. Imit. Christ

c Eccl. 1. 2. 17.

* *Domina [illegible] Bern.*

d Rom. 5. 9. 10.
Ioh 17. 3. 22.
1 Cor. 15. 28.

raigne good and happineſſe for
euer.

Thus by the light of his *owne*
Word, wee haue ſeene the *backe*
parts of IEHOVAH *Elohim*,
the eternall *Trinitie*: whom to
worſhip is true *Pietie*: whom to
beleeue, is ſauing *Faith* and *ver-*
tie. And vnto whom, from *al*
Creatures in Heauen and Earth,
bee *all praiſe, dominion*, and *glori*
for euer, *Amen*.

Thus farre of the knowledge
of God. *Now of the knowledge*
of a Mans ſelfe. *And firſt of the*
ſtate *of his* miſerie and cor-
ruption, *without renouation by*
Chriſt.

Medi

Meditations of the miserie of a man, not reconciled to God in Christ.

O Wretched Man, where shall I beginne to describe thine *endlesse* miserie! VVho art *condemned*, as soone as *conceiued*; and adjudged to *eternall* death, before thou wast borne to a temporal life. A beginning indeed I finde, but *no end* of thy miseries. For when *Adam* and *Eue* beeing created after Gods owne *Image*, and placed in Paradise, that they and their posteritie might liue in a blessed state of life immortall, hauing Dominion of *all earthlie creatures*, and *onelie* restrained from the fruite of *one tree*, as a signe of their *subiection* to their Almightie Creator; though God forbade them this one small thing,

Damnatur antequam nascitur Aug.

thing vnder the penalty of eter-
nal death; yet they belieued th
Deuils word before the *Word*
God; making *God* (as much as i
them lay) *a lyer*. And so beeing
vnthankfull for all the benefit
which God bestowed on them,
they became *make-content*
with their present state, as
God had dealt *enuiously* or *nig-*
gardly with them, and belee-
ued that the *diuell* would make
them partakeres of farre mor
glorious things, then *euer God*
had bestowed vpon them; & in
their pride they fell into high
treason against the *most High* &
disdaining to bee Gods sub-
iects they affected blasphe-
mously to bee *gods themselues*
equales vnto God. Hence, til
they repented (losing Gods I-
mage) they became like vnt
the *diuell*: and so al their poste-
rity, as a Trayterous brood
(whilest they remain *impenitent*
like thee,) are subiect in this
life

life to all *cursed miseries*, and in the life to come, to the euerlasting fire, prepared for the *diuel* and his angels.

Lay then aside for a while thy *doting vanities*, and take a view with me of thy *dolefull miseries*; which duely surueied, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures* beeing, then not to be by grace, a *Practitioner* of religious *Piety*.

Consider therefore thy miserie.

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy life,

1. The miseries accompanying thy *bodie*.
2. The miseries which deforme thy *soule*.

In thy death, the miseries which shall oppresse thy bodie and soule.

After death, the miseries which

which ouer-whelme bo
bodie and soule together
Hell.

And first, let vs take a vie
those miseries which accom
panie thy bodie, accordin
to the foure ages of thy life
1. *Infancie.*
2. *Youth.*
3. *Manhood.*
4. *Olde age.*

Meditations of the miserie of Infancie.

WHat wast thou beeing an *Infant*, but a *brute*, hauing the shape of a man? was not thy *bodie* conceiued in the heat of lust, the secret of shame and staine of *originall sin*? And thus wast thou cast naked vpon the Earth, all imbreued in the *blood* of filthinesse, (filthie in deede; when the Sonne of God who disdained not to take o him mans *nature*, & the infirmi
tie

ies thereof: yet thought it vn-
eseeming his Holinesse to bee
onceiued after the sinfull man-
er of mans conception. So
hat thy mother was ashamed
o let thee know the manner
hereof. what cause then hast
hou to boast of thy *birth*,
which was a *cursed paine* to thy
mother; and to thy selfe, the *en-
trance* into a troublesome life:
he greatnesse of which mise-
ries, because thou couldest not
vtter in wordes, thou didst ex-
presse (as well as thou couldst)
in weeping *teares*.

2. *Meditations of the miseries of Youth.*

WHat is *Youth*, but an
vntamed *Beast*? all
whose actions are *rash* and rude
not capeable of good counsell,
when it is giuen; and *Ape-like*,
delighting in nothing but in
toyes and bables: Therefore
thou

thou no sooner begannest t
haue a little strength & *discr*
tion, but forth-with thou w
kept vnder the rod, and fea
of parents and Masters: as
thou hadst beene borne to liu
vnder the *discipline of others*, ra
ther thē at the *disposition* of *th*
owne will. *No tyred horse was ev*
more willing to bee rid of h
burthen, then thou wast to ge
out of the seruile estate of thi
bondage. A state not worth
description.

3. *Meditations of the miseries of Manhood.*

WHat is *mans* state, but
a Sea, wherein (a
waues) *one* trouble ariseth
the necke of *another*: the latte
worse then the former. No soo
ner dideſt thou enter into th
affaires of this world, but tho
wast inwrapped about with
cloud of miseries. Thy *Flesh* pro
noke

okes thee to *lust*, the world lures thee to pleasures, & the *deuil* tempts thee to al kind of nnes; *feares of enemies* affright nee, *suits in Law* doe vexe thee rongs of ill *neighbours* doe op- reſſe thee, cares for wife and hildren doe conſume thee, nd *diſquietnes* twixt open *foes* & falſe *friends*, doth in a maner onfound thee: Sin ſtings thee ithin. *Satan* laies ſnares before hee. Conſcience of ſinnes paſt oggeth behind thee. Now *diuerſities* on thy left hand frets hee, anon *proſperity* on thy ight hand flatters thee: *ouer thy head* Gods vengeance due o thy ſin is ready to fall vpon hee: and *vnder thy feete*, *Hell* *mouth* is ready to ſwallow thee vp. And in this *miſerable* eſtate whither wilt thou goe for reſt nd comfort, the houſe is ful of *ares*, the *field* full of *reuile*, the *Country of rudeneſſe*, the *City* of *factions*, the *Court* of

the *Church of Sects*, the *Sea* [illegible]
Pirats, the *Land of Robbers*
Or in what *state* wilt thou *li*
seeing *wealth* is enuied, and *p*
uerty contemned; *witte* is di
stracted, and *simplicity* is deri
ded: *Superstition* is mocked, an
Religion is suspected; *Vice* i
aduanced, and vertue is disgra
ced. Oh! with what a *body of s*
art thou compassed about! in
world of wickednesse: what a
thine *Eyes*, but *Windowes* to be
hold vanityes? What are thin
Eares but *flood-gates*, to let in
the streame of iniquity? What
are thy senses, but *matches* to
gine fire to thy lusts? What i
thine *Heart*, but the *Anuil*
whereon *Satan* hath forged th
ougly shape of all lewd affecti
ons? Art thou nobly descended
thou must put thy selfe in peril
of *forraine warres*, to get the
reputation of *earthly honour*: o
times hazard thy *life* in a desp
rate combate to auoide the a
perfion

ſion of a Coward. Art thou
rne in *meane* eſtate? Lord!
at paines and drudgery muſt
ou indure at *home* and *abroad*
get maintenance? and all
rhaps ſcarce ſufficiẽt to ſerue
y neceſſity; and when (after
ch ſeruice & labour) a man
th got ſomething; how lit-
e certainty is there in that
hich is gotten? ſeeing thou
eſt by daily experience, that
e who was *rich* yeſterday, is
day a *begger*: hee that yeſter-
y was in *health*, to day is *ſick*:
ee that yeſterday was *merry*
nd *laughed*, hath cauſe to day
mourne and *weepe*; hee that
eſterday was in fauour, to day
in diſgrace: and hee, who ye-
erday was *aliue*, to day is
ead, and thou knoweſt not
w ſoone, nor in *what manner*,
hou ſhalt dye thy ſelfe. And
ho can enumerate the *loſſes*,
oſſes, *griefes*, *diſgraces*, *ſicke-*
ſſes and *calamities* which are
incident

incident to sinfull man? T
speake nothing of the death
friends and children which o
times seemes to be vnto vs s
more better then present dea
it selfe.

Meditations of the misery of old age,

WHat is *old age*, but th
receptacle of all *mala*
dies? for if thy lot bee to dra
thy *daies* to a long *date*, in co
old bald-headed *age* stoopi
vnder *dotage*, with his *wrinc*
led face, rotten teeth, and *stink*
ing breath: *teastie* with Cho
ler, *withered* with drineſſe, *dim*
med with blindneſſe. *abſurd*
with deafeneſſe, *ouerwhelm*
with ſickneſſe, and *bowed tog*
ther with weakneſſe, hauing
vſe of any ſenſe but of the ſen
of paine: which ſo raketh eu
ry member of his body, that
neuer eaſeth him of *greife*, ti
he

e hath throwne him down to is graue.

Thus farre of the miſeries hich accompany the body. low of the miſeries which ac- ompany chiefly the ſoule in his life.

Meditations of the miſery of the ſoule in this life.

THe miſery of thy ſoule will more euidently appeare, if hou wilt but conſider,

1. The *felicity* ſhe hath loſt.
2. The *miſery* which ſhe hath *pulled* vpon her ſelfe by ſinne.

1. The *felicity loſt*, was firſt he fruition of the *Image of God* wherby the ſoule was like vnto God in [a] *knowledge*, enabling her perfectly to vnderſtand the *reuealed will of God*. Secondly, *true holineſſe*, by which ſhe was free

[a] Col. 3. 10 Rom.

free from all prophane *errors*.
Thirdly, *Righteousnesse*, whereby shee was able to inclyne her naturall *powers* & to frame vprightly all her *actions*, proceeding from those *powers*. With the losse of this *diuine image*, shee lost the *loue* of God & the blessed *communion*, which shee had with his *Maiestie*, wherein consisted her life, and *happieneſſe*. If the losse of *earthly* riches vexe thee so much, how should not the losse of this *Diuine treasure* perplex thee much more?

2. The miserie which shee pulled vpon *her selfe*, consists in two things:

1. *Sinfulnesse*.
2. *Cursednesse*.

1. *Sinfulnesse* is an vniuersall corruption both of her Nature and actions: for her [a] *Nature* is infected with a *pronenesse* to euerie sinne continually, the [b] *Mind* is stuffed with *vanitie*

[a] Eph. 2, 3. Gen. 6. 5.
[b] Rom. 12. 1. Eph. 4. 17

th

he c *Vnderſtanding* is darkened
ith *ignorance*, the d *Will* affe-
eth nothing but vile and *vain*
ings; All her e *Actions*, are e-
ill; yea this deformity is ſo *vi-*
lent that oftentimes in the re-
enerate ſoule, the *Appetite*
ill not obey the gouernment
f *Reaſon*, and the will wan-
eth after, and yeelds conſent
o ſinfull motions. How great
hen is the violence of the *Ap-*
etite and *Will* in the *Repro-*
ate ſoule, which ſtill remaines
n her naturall corruption?
Hence it is, that thy wretched
oule is ſo deformed with ſinne
efiled with *Luſt*, polluted with
lthines, outraged with *paſſions*
uer-carried with *affections*,
ining with *Enuy*, ouer-
harged with *Gluttony*, ſur-
uedred with *drunkenneſſe*,
oyling with *Reuenge*, tranſ-
orted with *Rage*; and the glo-
ious *Image* of God tranſfor-
ed to the ougly *ſhape* of the
Deuill

c 1 Co. 2. 14
d Phil. 2. 3.

e Rom 3. 12
Rom. 7. 29

f Ioh. 8. 14.
g Gen. 6. 6

f *Deuill*, so far as it once g *repented the Lord, that euer hee made man:*

From the former flowes the other part of the *Soules miserie*, called h *cursednesse*, wherein there are two degrees.

h Deut. 27 26. Gal. 3. 10. Psa. 119. 21.

1. *In part.*

2. *In fulnesse thereof.*

1. *Cursednesse in part* is that which is inflicted vpon the Soule in *life* and *death*, and *common* to her with the body.

The *cursednesse* of the soule in *life*, is the *wrath of God*, which lyeth vpon such a creature, *farre*, as that all things, not only *calamities*, but also very i *blessings* and k *graces* turne to ruine. l *Terrour of Conscience*, driues him from God and his seruice, that hee dare not come to his presence and ordinances; and is m *giuen* vp to the n slauery of Satan, and to his owne *lusts*, and vile *affections*.

i Ro. 2 4. 5
Ier. 28. 13.
k Isa. 28. 13
l Gen. 38. 10, & 4. 14. Heb. 2. 15.
m Rom. 1. 21 24. 26.
n Eph 2. 25 Col. 1. 13.

This is the *cursednesse* of the Soul

ule in *life*: now followes the *rſednes* of the Soule and body death.

Meditations of the miſerie of the body and ſoule in death.

AFter that the *aged man* hath conflicted with long kenesſe, and hauing endured e brunt of *paine*, ſhould now pect ſome eaſe, in comes *eath* Natures *ſlaughter-man* ods *curſe* and Hels *purueiour*) l lookes the *old man grimme*, d bla ke in the face, and ither pitying his age, nor re-rding his long endured do-urs, will not be hired to forg are either for ſiluer or gold y, hee will not take to ſpare s life, *skin for skin*, and all that e old man hath: but *batters* l the principall parts of his dy, and arreſts him to ap-ar before the terrible Iudge, d, as thinking that the *old*

man will not dispatch to go with him fast enough; Lord how many darts of *calamity* doth he shoot thorow him, *sticches aches, crampes feauers obstructions, rhewmes, flegmes, colike, stone, winde, &c.*

O what *a ghastly* sight it is to see him then in his *bed*, when *Death* hath giuen him his *mortall* wound? what a *cold* sweat ouer-runnes all his body? what a *trembling* possesseth all his members: the *head* shooteth, the face waxeth *pale*, the *nose* blacke, the *neither Iaw* bowe hangeth downe, the *Eyestrings* breake, the *Tongue* faltereth, the *Breath shorteneth*, and smelleth earthly; the *Throat* ratleth, and at euerie gaspe the *Heartstrings* are ready to breake asunder.

Now the miserable soule *sensibly* perceiueth her earthly body to begin to *die*: for as towards the *dissolution* of the vniuersall frame of the *great* world

e *Sunne* shall bee turned into
rkenesse, the *Moone* into
ood, and the Starres shall fall
om heauen, the *Aire shall bee*
l of stormes, and flashing
eteors, the *Earth* shall trem-
e, and the *Sea* shall roare and
ns hearts shall faile for feare,
pecting the *end* of such for-
wfull *beginnings*: So towards
e *dissolution of man*, (which is
e little world) his *Eies* which
as the *Sunne* and *Moone*,
e their light, and see nothing
t blood-guiltinesse of sinne;
e rest of the *Senses*, as *lesser*
res, doe one after another
e and fall: his Mind, Reason,
d *Memory*, as heauenly *pow-*
of his soule, are shaken with
refull stormes of *despaire* and
ce flashings of *Hell fire*; his
thly body begins to shake
tremble, and the humours
an ower-flowing Sea roare
rattle in his throate, still
ecting the wofull ends of

these dreadfull *beginnings*.
Whilest hee is thus summon
to appeare at the great *Assi*
of Gods Iudgement, beh
a *Quarter-Sessions* and *Ga*
delinery is held within himsel
where *Reason* sits as Iudge
Deuil puts in a Bill of ind
Zech. 5. 2 ment, as large as that Boo
Ezec. 2. 10 of *Zachary*, wherein is allea
al thy *euill deeds*, that euer th
hast *committed*, and all the
deedes that euer thou hast
red, & all the *curses* and *in*
ments that are due to euery
Thine owne *Conscience* shal
cuse thee, and thy *Memory*
giue better *euidence*, and *De*
stands at the *Barre* ready,
cruell *Executioner*, to disp
thee. If thou shalt thus
1 Ioh. 3. 10 demne *thy selfe*; how shalt t
escape the iust condemna
of God, who knowes all
misdeedes better then thy
Faine wouldest thou put o
thy minde the remembran

hy wicked deeds, that trouble
hee: but they *flow faster* into
hy *remembrance*, and they will
ot bee *put away*, but crie vnto
hee, *Wee are thy workes, and wee*
ill follow thee. And whileſt thy
oule is thus *within*, out of *peace*
nd *order*; thy children, Wife,
nd frends, trouble thee as faſt
o haue thee put thy goods *in*
der; ſome crying, ſome cra-
ing, ſome pitying, ſome chea-
ng; all like *Fleſh Fleis* helping
o make thy *ſorrowes* more *ſor-*
wfull. Now the *diuels*, who
e come from *Hell to fetch a-* Luk. 12.20
y thy ſoule, begin to appeare
o her; and waite, as ſoone as
ee comes foorth, to take her,
d carry her away. Stay ſhee
ould within, but that ſhee
eles the body beginne *by de-*
ees to *dye*, & ready, like a *rui-*
us houſe, to fall vpon her head.
arefull ſhee is to come forth,
cauſe of thoſe *Hell-hounds*,
ich waite for her comming.

Oh, ſhee that ſpent ſo m[illegible]
dayes and *nights in vaine*, a[illegible]
idle *paſtimes*, would now g[illegible]
the *whole world*, if ſhe had it, [illegible]
one houres delay, that ſhe mig[illegible]
haue ſpace to repent & reco[illegible]
cile her ſelfe vnto God. *But* [illegible]
cannot bee. becauſe her B[illegible]
which ioyned with her int[illegible]
actions of ſin, is altogether no[illegible]
vnfit to ioyne with her in[illegible]
exerciſes of repentance: and [illegible]
pentance muſt bee of the *wh*[illegible]
man.

Now ſhee ſeeth that all [illegible]
pleaſures are gone, as if t[illegible]
had neuer beene: and that [illegible]
onely *torments* remaine, wh[illegible]
neuer ſhall haue end of *be*[illegible]
Who can ſufficiently expr[illegible]
her *remorſe* for her ſins paſt, [illegible]
anguiſh, for her *preſent* miſe[illegible]
and the *terror* for her torme[illegible]
to come?

In this extremity, ſhe loo[illegible]
euery where for helpe, and [illegible]
finds her ſelfe euery way *hel*[illegible]

leſſe thus in her *greateſt* miſe-
ry (deſirous to heare the *leaſt*
word of comfort) ſhee directs
this or the like ſpeech vnto her
Eyes: *O Eyes* who in times paſt
were *ſo quicke ſighted*, can yee
ſpie noe *comfort*, nor any way
how I might eſcape this dread-
full danger? But the *Eye ſtrings*
are *broken*, they cannot ſee the
candle that burneth before me,
nor diſcerne whither it be day
or night.

The Soule (finding no com-
fort in the *Eyes*) ſpeakes to the
Eares: *O Eares*, who were
wont to recreate your ſelues
with hearing new pleaſant *diſ-
courſes*, and Muſickes ſweeteſt
harmonie, can you heare any
newes or tidings, of the leaſt com-
fort for mee? the *Eares*, are
ther ſo *deafe*, that they can
heare at *all*: or the ſence of
ring is growne ſo weake, that
cannot endure to heare his
reſt friends to ſpeake. And

should *those eares* heare *any* [illegible] *dings* of ioy in *Death*, wh[illegible] could neuer abide to heare t[illegible] *glad tidings* of the Gospell [illegible] his life? the *Eare* can minist[illegible] no *comfort*.

Then she intimates her griefe vnto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it ou[illegible] with the *bravest*, where are no[illegible] thy big and daring *words*? no[illegible] (in my greatest neede) can[illegible] thou speake nothing in my de[illegible] fence? Canst thou nether *dau*[illegible] these Enemies with *threatnin*[illegible] *words*, nor *entreat* them wit[illegible] *faire speeches*? Alas, the *Tongu*[illegible] two dayes a gon lay *speechlesse* [illegible] it cannot in his *greatest* extre[illegible] mity, either *call* for a *little drin*[illegible] or desire a friend to *take awa*[illegible] with his finger the *flegme*, tha[illegible] is ready to *choak him*.

Finding heere no hope o[illegible] helpe, he speaks vnto the *Feet*, Where are yee, *O Feete*, which sometime were so nimble in

run-

running, can you *carry* mee no where, out of this dangerous place? The feete are *stone-dead* alreadie: If they bee not *stirred*, they cannot *stirre*.

Then shee directs her speech vnto her *hands*, O hands, who haue beene so often approoued for manhood, in *peace* and *war*, and wherewith I haue so *often* defended my selfe, and offended my *foes*; neuer had I more neede than now. *Death* lookes me grim in the face & kils me, *Hellish fiends* waite about my bed to *deuoure* me: helpe now, or I perish for *euer*. Alas, the *hands* are so weake, and doe so *tremble*, that they cannot reach to the mouth *a spoonefull* of supping, to releeue languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friendes helpe & comforts; and knowing that within *an houre* shee must bee in

The dolefull lamentation of the Reprobate Soule at the point of death. 2 Sam. 22. 5.

euerlasting p[illegible] retires
selfe to the heart (which o
members is *primum viuens*,
ultimum moriens) from whe
shee makes this *dolefull lam*
tation with her selfe;

O miserable *Caytife*, that
am! How doe the *Sorrowes*
Death compasse mee! How doe
floudes of Belial make mee afra
How haue, *indeede*, the snar
both of the *first* & *second* dea
ouertaken me at *once*! Oh ho
suddenlie hath *Death* stol
vpon mee with insensible d
grees! Like the *Sunne*, whi
the *Eye* perceiues not to mo
though it bee moste swift
motion. How doeth *Deat*
wreake on mee his *spite*, wit
ouppittie! The GOD of *me*
hath vtterlie forsaken mee: an
the *Deuill*, who *knowes* no *m*
cy, waites for to take mee. Ho
often haue I beene warned
this *dolefull day* by the faithfu
Preachers of Gods Word, and
mad

made but a iest thereat? What profite haue I now of all my *pride, fine house, and braue apparell*. What is become of the sweete relish of all my delicious fare? All the *vvorldlie good* which I so *carefullie* gathered, would I now giue for a good Conscience, which I so carelesly neglected. And what *ioy* remaines now, of all my former fleshly *pleasures*, wherein I placed my chiefe *delight*? Those *fooleish pleasures* were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines* meere as *Hell*, before I enter into *hell*. Yet iustlie, I confesse, as I haue *deserued*, I am *serued*, that being made after Gods *Image*, a *reasonable saule*, ab'ero iudge mine owne estate, and hauing mercie so often *offered*, and I *intreated* to receiue it; I neglected

ted *Gods grace*, and preferre
the *pleasures of sinne*, before th
religious care of pleasing God
lewdly spending my *short time*
without considering what ac
counts I should make at my *la*
end. And now all the pleasur
of my life beeing put toge
ther, counteruaile not the lea
part of my present paines. My
ioyes were but *momentarie*, and
gone, before I could scarce *en*
ioy them: my miseries are *eter*
nall and *neuer* shall know end.
Oh, that I had spent the *houres*
that I consumed *in carding*, *dy*
cing, *playing*, and other vile ex
ercises, in *reading the Scrip*
tures, *in hearing Sermons*, *in re*
ceiuing the Communion, in *wee*
ping for my sinnes, *in fasting*,
watching, *praying* and *in prepar*
ring my soule, that I might haue
nowe departed in the *assured*
hope of euerlasting Saluation!
O that I were now to *beginne*
my life againe! how would I
contemne

contemne the *world*, and the *vanitie* thereof! how *religiouslie* and *purelie* would I leade my life! how would I *frequent* the *Church*, and sanctifie the *Lords Day*! If *Sathan* should offer mee all the treasures, pleasures, and promotions of this world, hee should neuer entice mee to *forget* these *terrours* of this last dreadfull houre. But, O corrupt *carkasse*, and stinking *carrion*! How hath the Deuill deluded vs! and how haue we *serued* and *deceiued* each other, and pulled *swift damnation* vpon vs both! Now is my case more miserable, than the *beast* that perisheth in a ditch: for I must goe to *answere* before the *Iudgement seate* of the righteous Iudge of Heauen and Earth; where I shall haue none to speake for me: and these *wicked fiends*, who are priuie to all my euill deeds, will *accuse* me, and I cannot excuse my selfe. *Mine owne heart* al-

readie

ready condemnes me; I must
therefore bee *damned* before
Iudgement seat, and from then
bee carryed by these *infern*
fiends, into that horrible pri
of endlesse torments and *vt*
darknesse; where I shall nev
more see light, that first mo
excellent thing that God mad
I who glorified heretofore, i
being a libertine am now *inclos*
in the verie *clawes* of Sathan
the trembling *Partridges* with
the gripping *talons* of the ra
nous *Falcõ*. Where shall I lodg
to night? and I who shall be m
companions? Oh *horrour* t
thinke! O *griefe* to consider! O
Iob. 3. *curs'd bee the day wherein I w*
borne, and let not the day where
my Mother bare mee, bee blesse
Curs'd bee the Man that shew
my Father, saying, A Chil
is borne unto thee, and comfo
ted him. Curs'd bee that Ma
because hee slew mee not. Oh, th
my Mother might have be
m

my graue, or her wombe a perpetuall conception! How is it that I came foorth of the wombe, to endure these hellish sorrowes! and that my dayes should thus ende with eternall shame! Curſed bee the day that I was firſt vnited to ſo *lewde a bodie*. O that I had but ſo much fauour, as that I might *neuer* ſee thee more! Our *parting* is bitter & dolefull: but our *meeting* againe, to receiue at that dreadfull day, the *fulnes* of our deſerued vengeance, will bee farre more *terrible* and *intolerable*. But what meane I thus (by *too late lamentation*) to ſeeke to *prolong* time? *My laſt houre* is come: I heare the heart *ſtrings* breake: this filthie *houſe of clay* falls on mine head: here is neither *hope, helpe*, nor *place* of anie longer abiding. And muſt I needes bee gone? Thou *filthy carkaſſe*, Oh *filthie carkaſſe*, with *fare-all, fare-well*, I leaue thee: And ſo all-trembling

thee

...shee commeth ... and ...
...with his seized vpon by *infer...*
fiends, who carrie her with...
violence *torrenti simili*, to...
bottomlesse Lake that burne...
with *fire* and *brimstone*: whe...
shee is kept as *a prisoner* in co...
ments, till the *generall* Iudg...
ment of the *great Day*.

Apoc. 21. 8
Iude vers. 6
2 Pet. 4. 19

The loathsome *carkasse* is a...
terwards laide in the *graue*. I...
which action for the most part
the *dead burie the dead*: that is
They who are dead in sinne, bu...
rie them who are dead for sin.
And thus the godlesse, and vn...
regenerated *worldling*, who
made *Earth* his *Paradise*; his
Belly his *God*, his *Lust* his *Law*
as in his *life* he sowed *vanitie*
so he is now *dead*, and reapeth
miserie. In his prosperitie he ne...
glected to serue God: In his
aduersitie God refuseth to save
him. And the Deuill, whom
hee *long* serued, now at length
payes him his wages. *Diuitias*
wa...

was his life, *damnable* his death The *Deuill* hath his soule, the *graue* hath his *carkas*, and which is *ot* of corruption, *den* of death, nd *dungeon* of sorrow; but vs eaue the miserable *Caytife*, rot ing with his mouth full of arth, his belly full of wormes, nd his carkasse full of stench; xpecting a fearfull *resurrection* when it shall be reunited with he soule that as they sinned ogether, so they may bee eter- ally tormented together.

Thus farre of the miseries of the *soule and body* in death: which is but *cursednesse in part* now followes the *fulnesse of cur- sednesse*: which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death, which is the fulnes of cursednesse.

THE *fulnesse of cursednesse* (when it fals vpon a *crea-*

ture

ture not able to beare the b[illegible]
thereof (*presseth* him dow[illegible]
[illegible] *bottomlesse*, deepe of
[illegible]lesse, b wrath of c *Almig*
God, which is called the d *da*
nation of hell. This *fulnes* of c
fedneſſe is either *particular*
generall.

Particular, is that which
a leſſe meaſure of fulneſſe lig
teth vpon the e ſoule *immedi*
ly as ſoone as ſhee is ſeparat
from the body. For in the ve
inſtant of diſſolution, ſhe is
the ſight and preſence of Go
For when ſhee ceaſeth to
with the organe of *fleſhly* ey
ſhe ſeeth after a ſpirituall ma
ner, like *Stephen*, who ſaw th
glory of God, and *Ieſus ſtandi*
at his right hand: or as a ma
who being *blind borne*, and m
raculouſly reſtored to his ſight
ſhould ſee the *Sunne*, which h
neuer ſaw before. And thereb
the *teſtimony* of her owne *co*
ſcience, *Chriſt* the righteou

Iud

a Luk. 8. 38 & 16. 23.
b 1 Th. 1. 10.
c Mat. 23. 33.
d Luk. 16. 22 23.
e 1 Pet. 3. 19 Iud v. 6. 7.
Act. 7. 5.

Iudge, who knoweth all things *maketh* her, by his *omni-present power* to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heauen, not fit for her *vncleanes* to come into heauen; she is said to stand, before the *Throne of God*, And so forth with shee is carried by the *euill angels*, who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison in euerlasting chaines* and *chaines vnder darknesse*, *vnto the Iudgement of the great Day*: but not in that *extremity* of torments, which she shall finally receiue at the last Day.

The *generall* fulnesse of *wretchednesse* is in a [s] *greater measure* of *fulnesse*, which shall be inflicted vpon both thy [h] *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme Iudg*

Postquam anima de corpore est egressa, subito iudicium Christi de sola cognoscit. Aug. li. de anim. orig. c. 4. Hier. Epi. ad Pamat. *Anima damnata continuo immundarum Dæmonum quæ crudelissimæ eam deportant ad infernum deducit.* Cyril. Alex. in [illegible] de anim. [illegible] Luke [illegible] Luk. 16. [illegible] 1 Pet. [illegible] Iud. ver. [illegible] Luk. 16 [illegible]

Luke [illegible] 2 Pet. [illegible] Iude. ver. [illegible] Apoc. [illegible] h Dan. [illegible] Ioh. 5. [illegible] 29.

Iudge of heauen and earth)
one shall bee brought out
Hell, and the other out of
Graue as *Prisoners*, to rec
Apo 20.13 their dreadfull doome, acc
ding to their euill deeds. H
shall the Reprobat, by the
ring of the *Sea*, the quaking
the *Earth*, the trembling of
Mat. 24 29 *Powers* of Heauen, and
Luk. 21. 24 25 roures of Heauenlie signes
driuen at the worlds end,
their wites end, Oh! what
wofull salutation will there
betwixt the damned *soule* &
at their re-vniting at that
rible day!

The damned soules: A posting to her body at their second meeting.

O smeke of *Sinne*, O lumpe
Filthienesse (will the *Soule*
vnto her *Body*) how am I co
pelled to re-enter vnto the
not as vnto an *Habitatiõ* to re
but as a *prison* to be torment
together! How doest thou a
p.are in my sight like *Iepht*
Daughter, to my greater to
ment! Would God thou had

perp

rpetually rotted in the graue
at I might neuer haue ſeene
ee againe! How ſhall wee be
unfounded together, to heare
fore *God*, *Angels*, and *Men*
y open all thoſe *ſecrets ſinnes*
hich wee *committed together*
aue I loſt *heauen*, for the loue
ſuch a ſtinking carrion? Art
ou the *fleſh*, for whoſe *plea-*
res I haue yeelded to commit
many Fornications? O filthy
elly, how became I ſuch a *fo l*
to mak thee my God? How
ad was I for *momentary* ioyes
incurre theſe torments of
ternall pains? *Yee Rockes and*
Mountaines, why skip yee ſo like
Rammes, Pſal. 114. 4. and *will*
ot fall vpon mee, to hide mee from
he face of him, that comes to ſit
n yonder Throne? for the Great
Day of his wrath is come, and
ho ſhall be able to ſtand? Apoc.
. 16, 17. *Why trembleſt thou*
hus, O Earth, at the preſence of
he Lord, and wilt not open thy
mouth

mouth and ſwallow mee vp
thou diddeſt *Korah*, that I
ſeene no more.

O Damned furies! I would y
might without delay, teare
in *peices*, on condition that y
would teare mee vnto *nothi*
But whileſt thou art thus
vaine bewailing thy miſery, th
Mat. 13. 41 *Angels* hale thee violently
Mat. 25 31 way from the brinke of th
graue, to ſome place neere th
Tribunall ſeat of Chriſt; when
beeing as a curſed Goate, ſepa
rated to ſtād beneath on eart
as on the *left hand of the Iudge*
Chriſt ſhall rip vp all the bene
fits he beſtoweth on thee, and
the *torments* he ſuffred for the
and all the good deedes which
thou haſt *omited*, and all the
vngratefull vilanies which thou
didſt *committe* againſt him, and
his holy *Lawes*.

Within thee thine owne *con*
ſcience (more then a thouſand
witneſſes) ſhall accuſe thee
the

e *Diuels* who tempted thee
all thy lewdeneſſe, ſhall on
e on ſide teſtifie with thy
nſcience againſt thee: and on
e other ſide ſhall ſtand th
oly *Saincts* and *Angels* appro-
ng Chriſtes Iuſtice and dete-
ing ſo filthy a *Creature*. *Bee-*
nd *thee* an hideous noyſe of
numerable fellow-damned
robates tarrying for thy *com-*
ny. *Before thee* all the World
urning in a flaming fire, *Aboue*
e an irefull *Iudge* of deſerued
ngeance, ready to pronunce
s *ſentence* vpon thee. *Beneath*
ee, the fiery and ſulphurous
outh of the *bottomleſſe pit*, ga-
ng to receiue thee. In this
ofull eſtate, to hid thy ſelfe,
ill bee *impoſible* (for on that
n ition, thou would ſt wiſh
at the greateſt Rocke might
ll vpon thee:) to *appeare* will
e *intolerable*, and yet thou
uſt ſtand foorth, to receiue
th other Reprobats this thy
ſentence:

h Anſelm. lib. Meditat.

Apoc. 6. 16. 17.

sentence; Depart from mee ye cur-
sed, into euerlasting fire, prepared
for the deuill and his angels.

Bonauent. *Postil. Dom. 3 post. Pent. Serm. 2.*

Depart from me] there is a *se-*
paration from all ioy and happi-
nesse,

Yee cursed.] there is a blas-
and dreadfull *Excommunicati-*

Into fire;] there is the cruel-
of *paine.*

Euerlasting] there is the per-
petuity of *punishment.*

Prepared for the Deuill and
his angels,] Heere are thy *infer-*
nall tormenting, and tormenting
companions.

O terrible sentence! fro-
which the condemned cannot
escape: which being pronou-
ced, cannot possibly bee *with-*
stood: against which an anc-
not except, & from which a-
can no where *appeale.* So that
the damned, nothing remai-
but hellish torments, wh-
knowes neither ease of pa-
nor end of time. Fro this *In-*

nent seat, thou must bee thrust
by Angels, (together with all
the damned *Diuels* and *Repro-*
bats) into the *bottemlesse Lake*
of vtter darknesse, that perpetu-
lly burnes with *fire* and *brim-*
stone. Wherevnto, as thou shalt
be thrust, there shall bee such
weeping, woes, and wailing, that
the *cry* of the *companie of Core*,
Dathan, and *Abiram*, when the
earth swallowed them vp was
nothing comparable to this
howling: nay, it will seeme vnto
thee a *Hell*, before thou goest
into *Hell*, but to heare it.

Into which bottomlesse *Lake*
after that thou art once *plun-*
ged, thou shalt euer bee *falling*
downe, and neuer meet a *bot-*
tome: and in it thou shalt euer
lament and none shall *pity* thee:
thou shalt alwayes *weepe* for
pain of the *fire*, & yet *gnash* thy
teeth for the extremity of *cold*:
thou shalt *weepe* to thinke, that
thy miseries are *past* remedie:

Apoc. 21. 8.

thou ſhalt *weepe* to thinke, t
to *repent* is to no purpoſe: t
ſhalt *weepe*, to thinke, how
the ſhadows of ſhort *pleaſ*
thou haſt incurred theſe
rows of eternall *paines*; t
ſhalt *weepe* to ſee, how t
Bonauent, *weeping* it ſelfe can *nothing* p
uaile; yea in *weeping* thou ſ
weepe more teares, then there
water in the *ſea*; for the *water*
the ſea is *finite*, but the weep
of a Reprobate ſhall be *infi*

There thy *lacuious Eyes* ſ
be affected with ſights of *g*
ly ſpirits: thy *courious Eares* ſ
bee affrighted with hide
noiſe of *howling Deuils*, and
gnaſhing teeth of *damned*
probates: *thy dainty Noſe* ſ
be cloyed wih noyſome ſte
of *Sulphur*, thy *delicate* T
ſhall be pained with intole
ble *hunger*: thy *drunken th*
ſhall bee parched with
quenchable thirſt: thy *M*
ſhall be tormented, to thi
b

owfor the loue of *abortiue pleas*
ures, which perished ere they
udded; thou so foolishly lost
Heauens ioyes, and incurredst
ellish paines, which last beyond
ternitie. Thy *conscience* shall
uer sting thee like an Adder,
when thou thinkest how often
Christ by his *Preachers* offered
he *remision of sins*, and *the King*
ome of Heauen freely vnto thee,
f thou wouldest but *beleeue and*
epent: and how easily thou
ightest haue obtained mercy
n those dayes; how neere thou
ast many times to haue *repen*
ed, and yet didst suffer the Di-
ell and the World, to keepe
he still in *impenitency*; and how
he day of mercie is now past,
nd will neuer *dawne* againe.

How shall thy vnderstanding
e racked, to consider, how for
Momentany riches, thou hast
ost the eternall Treasure, and
hanged heauens felicitie, for
els miserie! where euerie part

of the body without interm
sion of paine shall be contin
ally tormented alike.

In these *Hellish torme*
thou shalt be for euer de priue
of the *Beatificall sight* of Go
wherein consists the *soueraig*
good and life of the soule. Tho
shalt neuer see light, nor t
least *sight* of ioy, but lie in a pe
petuall *Prison* of *vtter darkne*
where shall be no *order*, b
horror, no *voice*, but of *blaspl*
mers and howlers, no *noise*, b
of *tortures* and *tortured*: no
ciety but of the *deuill* and h
angels, who being torment
themselues, shall haue no ot
ease but to wreak their fury
tormenting thee. Where sh
bee *punishment*, without *pit*
misery without *mercy*; *sorr*
without *succour*: *crying*, wi
out *comfort*: *mischiefe*, witho
measure: *torment* without
where the *Worme dyeth not*,
Mark. 9. *the fire is neuer quenched*; wh

he *wrath* of *God* shall seaze vpo
n the Soule and Body, as the
ame *of fire* doth on the lumpe
f *Pitch*, or *Brimstone*. In
hich *flame* thou shalt euer bee
rning, and neuer *consumed*:
uer *dying* and neuer *dead*; euer
wing in the pangs of death,
nd neuer rid of those panges,
or knowing end of thy *paines*
o that after thou hast endured
hem so many thousand yeeres
s there are *grasse* on the *earth*
r *sands* on the *Sea-shore*; thou
t no *neerer* to haue an end of
y torments then thou wast
e *first* day that thou wast cast
to them: yea, so far are they
on ending, that they are euer
t beginning. *But* if after a
ousand times so many *thou-*
nd yeeres, thy damned soule
uld but conceiue a hope, that
ose her torments should haue
end: this would be *some* co-
rt to think, that at *length*
d will come. But as oft as the

Minde thinketh of this wor
Neuer, it is as *another Hell*, i
the *middest* of hell.

This thought shall force th
damned to cry, οὐ αἰ οὐ αἰ as muc
as if they shoud say, οὐκ ἀεὶ οὐκ ἀε
O Lord *not euer*, *not euer* to
ment vs thus. But their *consc*
ences shall answer them as a
Ecoho, αἰ, αἰ *euer*, *euer*. Hen
shall arise this dolefull οὐαὶ w
and *alas* for euermore.

This is that *second death*, t
generall perfect fulnesse of all c
sednes and misery: which euer
damned reprobate must *suff*
so long as God and his Sain
shall enioy *blisse* and *felicity*
Heauen for euermore.

Thus farre of the *misery*
man in his estate of *corrupti*
vnlesse that hee be renewed
Grace in Christ.

Now followes the *knowle*
of *Mans selfe*. in respect of
state of regeneration by *Ch*

Meditations of the state of a Christian reconciled to God in Christ.

NOw let vs see, how *happy* a *godly man* is, in his state renouation, being reconciled God in *Christ*.

The *godly man*, whose corpt nature is *renewed* by grace Christ, and become a *new* eature, is blessed in a three-ld respect: First, in his life. condly. in his death. Thirdly er death.

1 His *blessednesse* during this , is but in part, and that con-es in seuen things.

1 Because he is *conceiued*, of a *Spirit*, in the womb of his lother the *Church*: and is rne, *not of blood, nor of the ll of the flesh, nor of the will of an but of God*, who in *Christ* his d *Father*: So that the e *Image of God his Father*, is re-

a Ioh. 3. 5.
b Gal. 4. 26
c Ioh. 1. 13.
d Gal. 4. 6.
2 Cor. 9. 7
e Eph. 4. 8. 3. 13. 2. Col. 3. 10

newed in him eu.ry day mo and more.

2. Hee hath, for the *merits* o *Christs ſufferings*, all his ſinne *original* and *actuall*, with th *guilt* and *puniſhment* belongin to them, [f] freely and fully *for giuen* vnto him; and all th [g] *righteouſneſſe* of *Chriſt* as free and fully *imputed* vnto him tha ſo God is [h] reconciled vnto hi and [i] *approueth* him as *righteo* in his ſight and account.

3. Hee is freed from *Sata* [k] *bondage*, and is made a [l] *broth* of Chriſt, a *fellow* [m] *heire* of hi heauenly Kingdome: and a *ſpi rituall* [n] *King* and *Prieſt*, to of fer vp [o] *ſpirituall ſacrifices* to G *by Ieſus Chriſt*.

4. God *ſpareth* him, as *man ſpareth his owne ſonne, th ſerueth him*. And this ſparin conſiſts.

f Rom. 4. 8 25.
Rom. 8 1. 2. 1 Pet. 2, 24
g Rom. 4. 5 19
h 1 Cor 5. 19.
i Rom. 8. 33 34
k Act. 16. 18 Eph. 2. 2
l Ioh. 20. 17 Rom. 8. 28
m Ro 8. 17
n Apoc 1. 6
o 1. Pet, 2. 5
Mal. 3. 17.

1 Not taking notice of euerie fault, but *bearing* with his infirmities. *Exodus* 34. 6. 7. A louing *Father*, will not cast his *Childe* out of doores in sickneſſe.

2 Not making his *puniſhments* when hee is *chaſtened*, as great as his *deſerts*. Pſal. 103. 10.

3 *Chaſtening* him moderatelie, when hee ſeeth that hee will not by any *other* meanes bee reclaimed, 2. *Sam.* 7. 14. 15 1. *Cor.* 11. 32.

4 *Graciouſlie accepting* his *endeuours*, notwithſtanding the imperfection of his obedience; and ſo preferring the *willingneſſe* of his minde, before the *worthineſſe* of his worke, 2. *Cor.* 8. 12.

5 Turning the curſes

which hee deserued, t
crosses, and fatherlie co
rections; yea, all things
all [b] calamities of thi
life, [c] death it selfe, [d] yea
his verie sinnes, vnto hi
good.

5. God giues him his [e] holy Spirit, which

1 Sanctifieth him by degrees throughout: [f] so that hee doth more and more die to sin, and liue to righteousnesse.

2 Assures him of hi
[g] adoption, and that hee i
by Grace the childe o
God.

3 Encurageth him to com
with boldnesse, and con
fidence, into the presenc
of God.

4 Mooueth him withou
feare, to say vnto him
Abba Father.

5 Powreth into his hea
the gifts of sanctifi
yer. 6.

a Ro.8.28.
b Psal. 89. 31.33.
Psal.11.97
Heb.11.10
2 Cor.12.7
c 1 Cor. 3. 22, and 15. 54.55
Heb.2.14. 15.
d Luk. 22 31.32
Psa. 51. 13 14.
Rom.5.20 21
e 1 Thess. 5 23
f Rom. 9. 10
Rom.8.16.
g Heb.4.15
Eph.13. 12
Gal. 4. 16.
Rom.8.15. 16
Zach.12.12

6 *Perswadeth* him, that both hee and his *prayers* are accepted and heard of God for Christ his Mediators sake. Rom. 8. 16 17

7 Fills him with
- 1 *Peace* of conscience. Rom. 5. 1. and 14 17.
- 2. *Ioye* in the Holie Ghost: in comparison whereof, all *Earthlie Ioyes* seeme *vile* and *vaine* vnto him. Rom. 5. 3. and 14. 17

6 Hee hath a *recouerie* of his *soueraignity ouer* the *creatures*, which hee lost by *Adams fall*: and fronne thence *free libertie* of using all thinges which God hath not *restrained*, so that he may vse them with a *good conscience*. For *to all thinges in* heauen and Earth, hee hath a *true tittle* in this life: and hee shall haue the plenarie and peaceable *possession* of them in the life to come. Hence it

a Psal. 8. 5. &c. Heb. 2. 7. 8
b 1 Cor. 9. 1 Rom. 14. 14 1 Tim. 4. 2. &c.
c 1 Cor. 3. 19. 21
d 1 Cor. 9. 21. 23.
Heb. 2. 7.
e 1 Cor. 3. 23
f Mat. 25. 34.
1 Per. 1. 4. &c.

is

is, that all *Reprobates* are but v-
surpers of all that they possesse,
and haue no [g] *place* of their own
but *Hell*.

[g] Act. 1.25

7 Hee hath the *assurance* of
Gods *Fatherlie* care and prote-
ction, day and night ouer him;
which care consisteth in three
things.

1 In prouiding all things
necessarie for his Soule
and *Bodie*, concerning
this life, and that which
is to come: so that hee
shall be sure euer, either
to haue *enough*: or pati-
ence to bee *content* with
that hee hath.

Mat. 6. 32
2 Cor. 9. 8.
14
Psal. 23.
Psal. 34. 9.
10.

2 In that God giues his
Holie *Angels* as *Mini-
sters* a charge, to attend
vpon him alwayes for
his *good*: yea, in danger
to *pitch their tentes a-
bout him for his safetie*,
where euer hee be. Yea,
Gods *protection* shall
defend

Heb. 1. 14.
Psa. 34. 7.
Psal. 91. 11

defende *him*, as a *clonde by day, and as a pillar of fire by night*: and his prouidence *ſhall hedge him from the power of the Deuill.* Isa. 4. 5. Iob. 1. 10.

3 In that *The eyes of the Lord are vpon him, and his eares continuallie open to ſee his ſtate*, and to heare his complaint; and in his good time, to deliuer him out of al his troubles. pſa. 34. 15. Gen. 7. 1. pſa. 34. 19.

Thus farre of the *bleſſed* eſtate of the godlie: and *Regenerated* man in this life: Now of his bleſſed eſtate in death.

2 *Meditations of the bleſſed eſtate of a regenerate man in his death.*

WHen God ſends *Death* as his *Meſſenger*, for the *regenerated man*, he meets him *halfe* the way to

for his [a] *conuersation*, and [b] *affection* is there before him. *Death* is neither *strange* nor *fearefull* vnto him. Not *strange*, becauſe he [c] *died daily*: not *fearefull*, becauſe whileſt hee *liued*, he was *dead*; and his life was [d] *hid with Chriſt in God*. To die vnto him therefore, is nothing elſe in *effect*, but to [e] *reſt from his labour* in this world, to goe [f] home to his [g] *Fathers houſe*, vnto the [h] *City of the liuing God, the heauenly Ieruſalem, to an innumerable company of Angels, to the generall aſſembly and Church of the firſt borne, to God the Iudge of all, and to the Spirits of iuſt men made perfect, and to Ieſus the Mediatour of the New Teſtament*. Whileſt his body is ſicke, his mind is ſound: for, God [i] *maketh all his bed in his ſickneſſe*, and ſtrengtheneth him with faith and patience, vpon his bed of ſorrow. And when hee beginnes to enter into

a Phil. 3. 10
b Col. 3. 2.
c 1 Cor. 15. 31
d Col. 3. 3.
e Apoc. 14.
f 2 Cor. 5. 6
g Ioh. 14. 1
h Heb. 12. 22, &c.
i pſal. 41. 3

nto the *way of all the world*; he
giueth (like[m] *Iacob*, *Moses*, and
Ioshua) to his Children and
friendes, godly exhortations
nd counsels, to serue the true
God, to worship him truly all
he dayes of their life. His *blessed* soule breatheth nothing but *blessings* and such speeches as sauour *a sanctified spirit*. As his *outward* man *decayes*, so his *inward* man *increaseth*, & waxeth stroger. When the *speech* of his tongue *faultereth*, the *sighes* of his heart *speake lowder* vnto GOD: when the sight of the Eyes faileth, the *holy Ghost* illuminates him inwardly with abundance of *spirituall light*. His soule feareth not,[n] but *is bold to goe out of the body, and to dwell with her Lord*. Hee sigheth out with[o] *Paul*, *Cupio dissolui*. *I desire to be dissolued and to be with Christ*. And with[p] *David*, *As the Hart panteth after the waterbrookes: so panteth my*

[m] Gen. 49.

[n] 2 Cor. 5.

[o] Phil. 1. 23

[p] Psal. 42. 1

thee, O God: My soule thirst
for God for the liuing God: wh
shall I come and appeare befo
God? Hee prayeth with th
Saints, [q] How long, O Lor
which art holy and true? [r] Com
Lord Iesus, come quickly. An
when the [s] appointed time of hi
dissolution is come, knowin
that hee goeth to his [t] Fath
and Redeemer in the peace of
good conscience, and the assu
red perswasion of the forgiuen
of all his sins, in the blood of th
Lambe, hee sings with blesse
old Simon, his [u] Nunc dimittis
Lord, now letteſt thou thy Ser
uant depart in peace, &c. and sur
renders vp his soule, as it were
with his owne hands; into th
hands of his heauenly Father
saying with Dauid: [x] Into th
hands, O Father, I commend m
soule; for thou hast redeemed me
O Lord, thou God of truth. An
saying with Stephen, [y] Lord Ie
receiue my spirit; He no soo
ne

q Apo. 6. 10
r Apoc. 22.
s Iob. 14. 5.
t Psal. 31. 5. Luk. 23. 46.
u Luk. 2. 29
x Psal. 31. 5.
y Act. 7. 59

eryeeldes vp his sacred Ghost, ut *immediatly* the [a] *holy Angels*, who attended vpon him om his *birth*, vnto his *death*, arry and accompanie his *soule* nto *Heauen*, as they did the oule of *Lazarus* into *Abrahams bosome*, [b] which is the ingdome of Heauen, whether nely *good Angels* & *good works* oe accompany the soule: the ne to *deliuer* their [c] *charge*, the ther to *receiue* their [d] *reward*.

The *Body* in conuenient ime, as the sanctified [e] *Temple* of the *Holy Ghost* the [f] *members of Christ* nourished by his *Body* the [g] *price of* the *blood* of the *Sonne of God*, is by his fellow brethren reuerently laide [h] sleepe in his graue, as in bed *of Christ*, in an assured hope to [i] *awake in the resurrection of the iust*, at the last day to bee partaker with the soule of life & glory euerlasting. And in this respect not

a Mat. 18. 10. Act. 12. 15. and 27. 23. a Luke. 16. 22.
b Mat. 8. 11. Luk. 13. 28. Act. 15. 11. Ephe. 1. 10. Heb. 11. 9. 10. 16. 12. 22, 23. Luk. 19. 9. and 9. 31. Psal. 91. 11. Heb. 1. 14.
d Apoc. 14. 13.
e 1. Cor. 6. 19.
f 1. Cor. 6. 15.
g Mat. 26. 26. 1. Cor. 6. 20. Act. 20. 28. 1. Pet. 1. 19.
h The. 4. 14. Act. 7. 60. 13. 36.
i Dan. 12. 2. Ioh. 5. 28. 29. Luk. 14.

soules, but the very *bodies* of
faithfull also are *termed* bles
Thus farre the *blessednesse*
the soule and body of the R
generated man *in death*. No
let vs see the *blessednesse* of h
soule and body *after death*.

3. *Meditations of the blessednes*
of the Regenerated *man*
after Death.

THis state hath three de
grees:

1 From the day of *Death*, to
the *Resurrection*.

2 From the *Resurrection* to
the pronouncing of the *Sen-*
tence.

3 After the *Sentence*, which
lasts *eternally*.

As soone as euer the *Regene-*
rated man hath yeelded vp his
soule vnto *Christ*, the holy *An-*
gels take her into their custody
and *immediatly* carry her into
Heauen, and there present
her

er [b] before *Christ*, where shee is
rowned with a [c] *Crowne of righ-*
ousnesse and glory: not which
ee hath deserued by her good
orks, but which *God* hath pro
ised of his free goodnes to al
hole who in loue haue in this
fe vnfainedly serued him, and
ought his glory.

Oh, what ioy will it be to thy
oule? which was wont to see
ut *misery and sinners*, now to
ehold the *face* of the *God of*
lory? yea, to see Christ wel-
omming thee, as soon as thou
rt presented before *him* by the
oly *Angels*, with an *Euge bone*
erue? Well done, and welcome
ood and faithfull seruant, &c.
nter into thy Masters ioy. And
what ioy will this bee, to be-
olde *thousand thousands of*
Cherubins, Seraphins, Angels,
Thrones, Dominions, Principal-
ies, Powers: All the *holy Pa-*
rches, Priestes, Prophets,
ostles, Martyrs, Professors

b Heb. 1. 14
Rom. 12. 24
c 2 Tim. 4. 8
Apoc. 2. 20
1. Pet. 5 1.

Col. 1. 6.

th *ſoules* of thy *Friends*, P
rents, *Husbands Wiues*, *Childr*
& the reſt of Gods *Saints*, w
departed befor thee in the tr
Faith of Chriſt, ſtãding bef
Gods Throne in bliſſe and glor
If the *Queene* of *Sheba*, behol
ding the glory and attendanc
giuen to *Salomon*, as it we
rauiſhed therewith, brake ou
and ſaid, *Happie are thy men*
happy are theſe thy ſeruants
1. Kin. 10. *which ſtand euer before thee an*
heare thy wiſedome: How ſha
thy *ſoule* bee rauiſhed to ſee he
ſelfe by grace admitted to ſtan
with this glorious Compan
to behold the bleſſed Face o
Chriſt, & to heare all the *trea-*
ſures of this Diuine *wiſedome*
How ſhalt thou reioyce to ſe
ſo many *thouſand thouſands*
well comming thee into thei
Luke 15. heauenly ſociety? for as they all
reioyced at thy *conuerſion*; ſo
will they now bee much *mor*
ioyfull to behold thy Cor

n: and to see thee receiue
y *Crowne*, which was laid vp
r thee against thy *comming*,
or there the *crown* of *Martyr*
me shall be put on thy head
f a *Martyr*, who for Christes
oſpel ſak indured torments:
e *Crowne* of *Virginitie* on the
ad of a *Virgine*, which ſubdu-
Concupiſcence: the Crowne
Pietie and *Chaſtitie* on the
ad of them, who ſincerelie
rofeſſed Christ and kept their
edlock-bed vndefyled: the
owne of good werks on the
ood *Almeſ-giuers* head who
erally relieued the poore: he
owne of incorruptible glory on
e head of thoſe Paſtors, who
y their preaching & good ex-
mple, haue conuerted ſoules
om the corruption of ſinne,
glorifie God in holineſſe of
e. Who can *ſufficiently* ex-
reſſe the reioycing of this
auenly company, to see thee
us *crowned* with glory

1 Tim. 4. 8.

ed with the shining Robe
righteousnesse; and to be
the *Palme of victory* but in
thy hand? Oh what *gratulat*
will there bee, that thou h
escaped all the miseries of t
World, the snares of the Diu
the paines of hell, and *obtai*
with them thy *eternall* rest a
happinesse! for there euery o
ioyeth as much in anothe
happinesse, as in his owne, b
cause hee shall see him as mu
loued of God as himselfe. Y
they haue as many distinct *io*
as they haue compartners
their ioy. And in this ioyf
and blessed state, the soule
steth with Christ in *Heau*
till the *Resurrection*, when
the number of hell-fellow-s
Apoc. 7. 9. uants and Brethren be fulfil
which the Lord tearmeth b
a little season.

The *second degree* of ma
blessednesse after death, is fr
the *Resurrection*, to the *p*
nount

nouncing of the finall Sentence or at the last day,

1 The *Elementary Heauens*, arth, and all things therein, all bee[a] *dissolued* and *purified ith fire*.

2 At the[b] sound of the last rumpet, or *voice of Christ*, the rchangell, the *very same bo-ies* which the *Elect* had *be-re* (though turned to dust & rth) shall arise againe. And in he same *instant*, euery mans oule shall re-enter into his *ne body*, by *vertue* of the Re-rrection of *Christ* their head, nd be made aliue, and rise out f their graues, as If they did ot *awake* out of their *beds*. And owsoeuer *Tyrants* be mangled eir bodies *in peeces*, or consu-ed them to *ashes*: yet shall the lect finde it true at that day, at *not an haire of their head is rished*.

3 They shall come forth out their graues, like so

a 2 Pet. 3 10. 12. 13.
b 1 Cor. 15 52
1 Thes. 4 16
Ioh 5. 28.
Ezech. 37.
Rom. 8. 11
Rom 5. 17
1 Cor. 16. 22
Phi 10. 11.
1 Thes. 4. 14
Mat. 19. 30

Ioſephs out of *Priſon*: or *Da*
out of the *Lions Dens*: or *Io*
out of the Whales Bellies.

4. All the bodies of the
left being thus made *aliue*, ſh
ariſe in that [f] *perfection* of
ture, wherevnto they ſhou
haue attained by their *natur*
temperament, if no *impedim*
had hindred: and in that *vi*
of age that a perfect man is
about three and thirty yee
old, each in their [g] *proper ſex*
Wherevnto *Diuines* thinke t
Apoſtle alludeth when he ſai
[h] *Till wee all come vnto a perf*
man vnto the meaſure of the
(or ſtature) *of the fulneſſe*
Chriſt. Whatſoeuer *imperfect*
was before in the body, (
blindneſſe, lamenеſſe, crookedne
ſhall then be done away. *Ia*
ſhall not halt, nor *Iſaac*
blind, *nor Leah bleare-eyed*,
Mephiboſheth be *lame*: *for if D*
uid would not haue the bli
& lame to come into his ho
m

Dan 4. 10.
1 Theſ. 4. 14.
Par eſt poteſtas Dei ad inſtituendos & reſtituendos homines,
Anathegor.
f Iſa. 65. 20
g Tertul. de Reſurrect c.
6 Hier Epi. 27. & 61. § *Aug. lib* 22 *de Ciuit. Dei cap.* 17. & *omnes Theologi in* 4. *Sent. diſt* 44.
h Ephe 4. 13.
Ita communiter cr. dunt. *Theologi in* 4. *Sent. diſt* 44.
Vide Aug. *de ciui Dei lib* 22. *c* 15. & 16.

uch leſſe will Chriſt haue *indneſſe* and *lamneſſe* to d well n his Heauenly Habitation. *hriſt* made all the *blinde* to ſee, he *Dumbe* to ſpeake, the deafe o heare, the lame to walke, c, that came to him to ſeeke is grace on earth. much more ill hee heale all their *imperfe-tions*, whom hee will admit to is *glorie in heauen. Among thoſe ribes, there is not one feeble: ut the lame man ſhall leape as n heart, and the dumbe mans ngue ſhall ſing.* And it is very robable, that ſeing God cre-d our *firſt parents*, not *In-nts*, or *Old men*, but of a *per-ct age*, or *ſtature*; the ἀναπλασις, *new creation* from death, ſhal ery way be more *perfect*, then e πλασις or firſt frame of man om which hee fell into the te of the *dead*. Neither is it e that *Infancie* being *imper-tion*, and *old age corruption*, n well ſtand with the ſtate

pſal. 105. 37. Iſa. 35. 6.

of a *perfect glorified* body.

1 Cor. 15. 43. 5 The *bodies* of the *Elect* being thus raised, shall haue foure most excellent and supernaturall *qualities*. For,

1 They shall bee raised in *power*, wherby they shall for euer be freed from all *wants* and *weaknesses*, and *inabled* to continue without the vse of *meate*, *drinke*, *sleepe*, and other former helpes.

1 Cor. 15. 41. Esa. 56 20. Aug. Ench. cap. 90. Mat. 43. 12. Dan. 2. 3. Luk. 9. 31. Zech. 9. 16. 1 Thes. 4. 17. 2 In *incorruption*, whereby they shall neuer be *subiect* to any manner of *imperfections*, *blemish*, *sicknes* or *death*.

3 In *glory*, whereby their *bodies* shal *shine* as *bright as the Sũ in the firmament*, and which being made *transparent*, *their soules* shall *shine* thorow, farre more *glorious* then their bodies. Three *glimpes* of which *glory* was seene.

First

First, in *Moses face*: secondly, in the *transfiguration*: thirdly, in *Stevens countenance*. Three *instances* and *assurances* of the *glorification* of our bodies, at that glorious Day. Then shall *Dauid* lay aside his *Shepherds weede*, and put on the robe of the Kinges sonne *Iesus*, not Ionathans. Then euerie true *Mordecai* (who mourned vnder the *Sackecloth* of his corrupt *flesh*) shall bee arayed with the Kings *Royall apparell*: and haue the *Crowne-Royall* set vpon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour*. If now the rising of one sunne makes the morning so glorious: how glorious shal that *Day* be, when innumerable *millions* of *millions* of bodies of

Exo 34.29. Matt. 17. Act. 6. 15.

1 Sam. 18.4 Heft 6. 4.

Saincts and *Angels* shall appeare more glorious then the *brightnes of* the *Sun!* the *Body* of Christ in glorie surpassing all.

Vbi volet spiritus ibi erit & corpus, August. Mat. 24 28

4. In *Agilitie*, whereby our bodies shall be able to *ascend*, and *to meet the Lord at his glorious comming in the ayre, as Eagles flying vnto their blessed carkasse.* To this agilitie of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength: They shall mount vp with wings as Eagles: they shall run, and not be wearie: they shall walke, and not faint.* And to this state may that saying of *wisedome* be referred: *In the time of their vision they shall shine, and run to and fro, as sparkes among the stubble.*

Isa. 40. 31. Wisd. 3, 7. 1 Cor. 15. 46.

Spiritualia post resurrectionem erunt corpora non quia corpora esse desistunt, sed quia spiritui vivaci cante subsistunt. Aug. lib 13. de ciuit. Dei. cap. 23.

And in respect of these foure

foure *qualities*, *Paul* calleth the raised bodies of the Elect, *Spirituall*: for they shall be spirituall in *qualities*, but the same still in *substance*,

And howsoeuer *sinne*, and *corruption* make a man in this state of *mortality*, *lower* then *Angels*; yet surely when God shall thus *crowne him with glory and honour*: I cannot see how man shall be any thing *inferiour* to *Angels*. For are they *Spirit*? so is *Man* also, in respect of his Soule; yea more then this they shall haue also a spirituall body, *fashioned like vnto the glorious body of the Lord Iesus Christ*; in whom mans *nature* is exalted by a *personall vnion*, into the *glory* of the *Godhead*, and individuall society of the blessed *Trinity*: An honour which hee neuer vouchsafed *Angels*. And in this respect man hath a prerogatiue *aboue* the

Psal. 8. 5.

Phil. 3. 21

Heb. 2. 16

Nay, they are but *spirits* ap-
pointed to be *Ministers* vnt-
Heb 1. 14. the *Elect*: and as many of the-
psa. 91. 11 who at the first disdained thi-
office, & would not keepe thei-
Iude vers. 6 first standing, were for thei-
2 Pet. 2. 4. pride hurled into hell. This le-
seneth not the *dignity of Angel*
but extols the greatnesse o-
Gods loue to *Mankind*.
But as for all the *Elect*: who a-
that second and sudden com-
* 2 Pet. 3. ming of Christ, shall be foun-
10. 11. 12. *quicke* and *liuing*: The * fi-
that shall burne vp the corru-
a 1 Cor. 15 tion of the world, & the work-
51. therein, shall in a [a] *moment*, i-
a Luk. 17. the *twinkling of an eye*: ouertak-
31. them as it [b] findes them eithe-
grinding in the *Mill* of prouisi-
on, or walking in the *fields* o-
pleasure or *lying* in the *bed* o-
ease: and so (burning vp thei-
drosse and corruption) of mor-
tall, make them *immortall* bo-
dies: and this *change* shall bee
vnto them in stead of *death*.

Then

Then shall the Soule with
oyfulnesse greet her *Body*, say-
ng: Oh, well met againe, my
eare sister! How sweet is thy
oice! how comely is thy coun-
enance hauing lien hid so long
n the clifts of the rocks, and in
he secret places of the *graue?*
Thou art indeed an habitation
r, not only for mee to dwell
n; but such as the *Holy Ghost*;
hinkes meete to reside in, as
is *Temple* for euer. The *Win-*
r of our *affliction* is now past:
he storme of our misery is
lowne ouer, and gone. The
odies of our Elect Brethren
ppeare more *glorious* then the
illy flowres on the earth: the
une of singing *Hallelujah* is
ome: & the voyce of the *trum-*
t is heard in the Land. Thou
ast bene my *Rocke-fellow* in the
Lords labour, and companion
n persecutions and wronges;
or *Christ* and his *Gospels* sake;
ow shall wee enter together

The Elect Soules *apostrophe* to her bodie, at their first meeting in the resurrection.

Cant. 2. 14

into our *Masters ioy*. As th
haſt borne with me the Croſ
ſo ſhalt thou now weare wi
me the Crowne. As thou h
with mee *ſowed* plenteouſly
teares, ſo ſhalt thou *reape* wi
me abundantly in *ioy*. O bleſſ
aye *bleſſed* bee that God? wh
(when yonder *reprobates* ſpe
their whole time in *pride*, *fleſh*
ly luſt, *eating*, *drinking*, and *pr*
phane vanities) gaue vs gra
to ioyne together, in *watchin*
faſting, *Praying*, reading th
Scriptures, keeping his *Sa*
baths, hearing *Sermons*, rece
uing the Holy *Communion*, re
leeuing the *poore*; exerciſing (i
all humility) the works of *Pi*
to God; and walking *conſcion*
bly in the duties of our callin
towards *men*. Thou ſhalt no
heare *no mention* of thy *ſins*, fo
Pſal. 32. 1 they are *remitted* & *recouered*; bu
euery *good worke*, which thou
haſt done for the Lords ſak
ſhall bee rehearſed & reward
Cheer

Cheere vp thy heart, for thy *Iudge* is *flesh* of thy *flesh*, and *bone* of thy *bone*. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs *that the day of our redemption is come*, and to conney vs in the clouds, to meete our Redeemer in the Aire. Loe, they are at hand. *Arise therefore, my doue my Loue, my faire One, and come away.* And so like *Roes*, or young *Harts*, they runne with *Angels* towards *Christ*, ouer the trembling Mountaines of *Bether*.

Dan. 9. 21 &c.

Luk. 21. 28.

Can. 2. 10. 13.

Verse 17.

6 Both quicke and dead, being thus *reuiued* and *glorified*, shall forthwith (by the *Ministery of Gods* Holy *Angels*) bee gathered from all the quarters & parts of the world, & *caught vp together in the clouds, to meete the Lord in the Aire*, and so shall come with him, as a part of his glorious traine, to *iudge the Reprobate and euill Angels*. The

Luk. 17. 34. 35. 36.

1 Thes. 4. 17. 1 Cor. 6. 2. 3.

twelue Apostles shall sit vp
twelue Thrones (next Christ)
iudge the *twelue Tribes*, (wh
refused to heare the Gosp
preached by their Ministery.
1 Cor. 6. 2 3. And all the *Saints* (in *honour* a
order) shall stand next vn
them as *Iudges* also, to *iudge* t
euill *angels*, and *earthly-mind*
men. And as euery one of the
receiued *grace* in this life, to b
Apo. 22. 12 more *zealous* of his *glory*, a
more *faithfull* in his *Seruice*
Rom. 26. 2 then others: so shall their *glo*
2 Cor. 9. 6 Ioh. 14. 1. and *reward* bee greater then
thers in that Day.

The place whither they sh
bee gathered vnto Christ, a
where Christ shall sit in Iudg
1 Thes. 4. 17. ment, shall be in the *Ayre*, ou
the *Valley of Iehosaphat*, b
Mount *Oliuet*, neere vnto *Ieru*
lem, Eastward frō the Tēple,
it is probable for foure reaso

1. Because the holy *Scr*
Ioel. 3. 1, 2 &c. *ture* seemes to *intimate* so mu
in plaine words: *I will gat*

all Nations into the Valley of Iehoſaphat, and pleade with them there. Cauſe thy mightie ones to come downe, O Lord, let the Heathen bee wakened, and come vp to the Valley of Iehoſaphat; for there will I ſitte to iudge all the Heathen round about. Iehoſaphat ſignifieth, The Lord will iudge. And this Valley was ſo called from the great Victorie which the Lord gaue [a] Iehoſaphat and his people ouer the Ammonites, Moabites, and Inhabitants of Mount Sier. Which victorie was a type of the finall victorie, which Chriſt the ſupreme Iudge, ſhall giue his Elect, ouer all their enemies in that place, at the laſt day, as all the Iewes interpret it. See Zach. 14. 4. 5, Pſal. 51. 1. 2. &c all agreeing, that the place ſhall bee there abouts.

2. Becauſe that as Chriſt was there abouts crucified, and put to open ſhame; ſo ouer that place,

Ier 11. 12. 2 Chr. 20. 29

a Neere this valley was Mount Moriah, where Abraham offered Iſaac Gen. 22. Iacob ſaw Angels aſcending and deſcending on a Ladder Gen. 28. The Angel put vp his ſword, and fire from heauen burnt the ſacrifice in Araunahs floore 2 Sa. 24. Salomon builded the Temple. 2. Chr. 3. 1. Chriſt preached the Goſpel, ſuffered his paſſion, and [illegible] to his [illegible]

place, his glorious Thro
should be erected in the *Ayr*
when he shall appeare in *Iudg*
ment, to manifest his *Maie*
and glory: For it is meete th
Christ should in that place iudg
the world with righteous iudg
ment, where he himselfe wa
vniustly iudged and condemned

3. Because that seeing th
Angels shall bee sent *to gather*
together the Elect, from th
foure windes, from one end o
Heauen, to the other: It is mu
probable, that the *place whithe*
they shall be gathered to, shal
be neere *Ierusalem*, and the *Val*
ley of Iehosaphat: which * *Cos*
mographers describe to bee i
the *midst* of the superficies o
the earth. If the *termini á quo*
bus, bee the foure parts of th
World; the *terminus ad quem*
must be about the Center.

4. Because the *Angels* told
the Disciples, that as they saw
Christ ascend from *Mount Ols*
ues

* The Sea beyond Iordã towards Tyrus, cutteth the middest of the world. And *Ezechiel* saith of Ierusalem. *In medio gentiũ posui eam* That from Sion, as frõ a center, the Law should be published to all Nations, & where all Nations shall bee iudged according to the Law, Rom. 2. 12 Act. 1. 1. 2. *Richardus de villa nova* Thom. in 1 Sent. Dist. 47. 48. Matt. 25, 31 Luc. V. 14.

Oliuet which is ouer the *Valley of Iehosaphat*: so hee shall in like manner come downe from heauen. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*.

Apoc. 20. 11. 12.

5. Lastly, when Christ is set in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright then so many Sunnes in glory, sitting about him: and the body of *Christ*, in glory and brightnesse surpassing them all: the Reprobates being separate, and remaining *beneath* vpon the Earth; for the right hand signifieth a *blessed*, the left hand a *cursed* Estate) Christ will first pronounce the sentence of *absolution* and blesse vpon the elect. First, because he will thereby encrease the *griefe* of the *reprobate*, that shall heare it. Secondly, to shew himselfe more *prone* to *Mercy*, then to *Iudge-*

Mat. 19. 28. Hilar. in Cant. 11. *Anselm. in Mat. cap. 25.* Psa. 145. 9. Isa. 38. 21. *Ad primum patet solutio ex dictis supra.*

Iudgement. And thus from h
Throne of *Maiestie*, in the *Au*
hee shall in the sight and he
ring of all the World) pr
Mat. 23. 4. nounce vnto his *Elect*, *Co*
yee blessed of my Father, *inheri*
the Kingdome, *prepared for y*
from the beginning of the World
for, *&c.*

Come yee) Here is our bless
vnion with *Christ*; and by *him*
with the whole *Trinitie*.

Blessed) Here is our absolu
tion from all sinnes, and ou
plenarie endowment with a
grace and happinesse.

Of my Father) Here is the *Au*
thor from whom, by *Christ*, pro
ceeds our *felicitie*.

Inherite) Here is our *Ado*
tion.

The Kingdome) Behold ou
Birth-right and possession.

Prepared) See Gods Fath
liec are for his chosen.

From the foundation of th
World). Oh the *free*, eternall, v
change-

hangeable Election of God.

How much are those soules bound to loue God, who of his meere good will and pleasure, chose and loued him, before they *had done either good or euill?* Rom. 3. 3.

For I was hungrie, &c.) O the *goodnesse of Christ*, who takes notice of all the *good workes of* his Children. to *reward them*. How great is his loue to poore Christians, who takes euerie worke of mercie done to them for his sake as if it had bin done to him selfe! *Come yee to mee, in whom* yee haue *beleiued before ye saw me:* and whom yee haue loued and sought for, with so much *deuotion*, and through so many tribulations, *Come now*, from labour to rest: from dis-gra-ce to glory: from the iawes of death, to the ioys of eternall *Life*. For my sake ye haue beene *railled* vpon, *reuiled*, and *cursed*. But now it shall appeare to all those Ioh. 20. 29. 1 Pet. 1. 8. Mat. 5. 11.

those curſed *Eſau's*, that y
are the true-*Iacobs* that ſhall r
ceiue your *heauenly Fathers ble*
ſing: and bleſſed ſhall you b
Pſa.27.10. Your *fathers*, *mothers*, and *ne*
Mat.19.29 *reſt kinred* forſooke, and c
you off, for my *Truthes ſake*
which you maintained: bu
now my *Father* will bee yo
you a *Father*, and you ſhall b
Ioh.20.17 his *Sonnes* and *Daughters* fo
2.Cor.6.18 euer. You were caſt out of you
lands and *liuings*, and *forſook*
all for my ſake, and the Goſpel
But that it may appeare th
you haue not *loſt* your *gain*
but *gained* by your *loſſe*: in ſtea
of an *earthlie Inheritance* an
poſſeſsions, you ſhall poſſeſſ
with mee the inheritance o
my *Heauenlie Kingdome*, whe
you ſhall bee for loue; *Sonnes*
for birth-right, *Heires*; for dig
nitie, *Kings*; for holines, *Prieſt*
and you may bee bolde to e
ter into the *poſſeſſion* there
now, becauſe my *Father* prep
red

ed, and I kept it for you, euer
ince the first *foundation of the*
orld was laid.

Immediatly after this Sen-
ence of *absolution and bene-*
iction, euery one receiueth his
Crowne which *Christ the right-*
eous Iudge puts vpon their
eads, as the reward which he
ath promised of his grace and
ercy, vnto the *Faith* and *good*
orkes of all them *that loued*
hat his appearing. Then euery
one taking his *Crowne* from his
Head, shall laye it downe (as it
were) at the *feet* of *Christ*, And
prostrating themselues, shall
ith *one heart* and *voice*, in an
Heauenly sort and consort, say,
Praise, and Honour, and Glory,
nd Power. and thankes, be vn-
o thee, O blessed Lambe, who sit-
est vpon the Throne, was killed,
nd hast redeemed vs to God by
hy blood, out of euery kindred
nd tongue, and people, and
Nation, and hast made vs
vnto

2 Tim. 4. 8
1 Pet. 5. 4.
Apoc. 4. 5.

Apoc. 4. 10

vnto our God, Kings and Priests to raigne with thee in thy Kingdome for euermore, Amen.

Then shall they sit in the Thrones and Order as Iudges of the Reprobates and euill angels by approouing, and giuing testimony to the righteous sentence and iudgement of Christ, the Supreme Iudge.

1 Cor. 6.1 2. 3. &c. Mat. 19. 18

After the pronouncing of the Reprobates sentence and condemnation, Christ will performe two solemne Actions.

1 The presenting of all the Elect vnto his Father. Behold, righteous Father, these are they whom thou gauest me; I haue kept them and none of them is lost. I gaue them thy Word, they beleeued it, and the World hated them, because they were not of the World, euen as I was not of the World. And now, Father, I will that these whom thou hast giuen mee, be with mee where I am, that they may behold my glory, which

Ioh. 17 12. 14. 23. 24.

Ioh. 12 16.

tho

hou haſt giuen mee; and that I ay bee in them, and thou in mee hat they may be made perfect in e: that the world may know that hou haſt ſent mee, and that thou aſt loued them, as thou haſt loued e.

2 Chriſt ſhall deliuer vp the ingdome to God, euen the *ather*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as hee is *King*, *Prieſt*, *rophet*, and *Supreame head* of he Church, hee ſuppreſſed his *nemies*, and ruled his *faithfull ople* by his *Spirit*, *Word*, and *acraments*. So that his *Kingome of Grace* ouer his Church n this World *ceaſing*; hee ſhall ule *immediatly* as hee is God, quall with the *Father* and the *oly Ghoſt*, in his *Kingdome of lory* for euermore. Not that he dignity of his *Manhood* hall bee any thing *diminiſhed*: ut that the glory of his *God-ead* ſhall bee more manifeſted:

1 Cor. 15. 24.

ſte ſ: ſo that as hee is God,
ſhall from thence-foorth, in
fulneſſe, without all exter
meanes rule all in all.

From this Tribunall ſe
Chriſt ſhall ariſe, and with
his glorious Company of *El*
Angels and *Sainſts*: he ſhall g
vp *triumphantly*, in order &
ray, vnto the *heauen* of *heau*
with ſuch a heauenly noyſe
Muſicke: that now may th
ſong of *Dauid* be truly verifi
pſal. 47. 5. 6. 5 *God is gone vp with a triumph,*
Lord with the ſound of the tr
6. *pets. Sing praiſes to God,*
praiſes, ſing praiſes vnto
King: ſing praiſes for God is
King, of all the earth, he is gre
ly to be exalted. And that Ma
age ſong of *Iohn*; *Let vs beg*
and reioyce, and giue honour
him: for the Marriage of t
Lambe is come, and his Wife h
made her ſelfe ready, Allelui
for the Lord God omnipotent r
neth.

Th

he third and *last* degree of *blessed* state of *a regenerated* n after death, begins after pronouncing of the sence, & lasteth eternally with- allend.

leditations of the blessed estate of a Regenerate Man, *in Heauen after hee hath receiued his sentence of* Absolution, *before the Tribunall seat of Christ, at the last Day of Iudgement.*

HEre my Meditation *dazeleth*, and my Pen falleth of my hand: the one beeing able to *conceiue*, nor the other to *describe* that most excellent blisse, and *eternall waight* glorie (whereof *all the afflictions of this present life are not* worthy) which all the Elect shall with the blessed Trinity enioy, from that time that they shall be receiued with Christ as ioynt-

2 Cor. 4. 17
Rom. 8, 18.

Rom. 8. 17

ioynt-heires, into that euer
sting Kingdome of ioy.

Notwithstanding, wee m
take a scantling thereof thus
The holy Scriptures set for
(to our capacitie) the glor
of our eternall and heauen
life after death, in four r
spects.

1. Of the *Place.*
2. Of the *Obiect.*
3. Of the *Prerogatiues* o
the Elect there.
4. Of the *Effects* of thos
Prerogatiues.

1. *Of the Place.*

a 1 Kings 8
b 2 Cor. 12
24.

THE place is the [a] *Heau*
of heauens, or the [b] *thir*
Heauens, called paradise: whi
ther Christ (in his humane na
ture) ascended *far aboue all visi*
ble Heauens. The Bridegroom
Chamber, which by the firma
ment, and by an azured cur
taine spangled with glitterin
starr

Psal. 19. 5
Mat. 25 10

ares, and glorious *planets*, is
id, that wee cannot behold it
ith these corruptible eyes of
esh. The holy Ghost (framing
imselfe to our weakenes) de-
cribes the glory of that place,
hich no man can estimate, by
ch things as are most preci-
us in the estimation of man:
nd therefore likeneth it to a
reat and holy Citie, named
he *Heauenly Ierusalem:* Where
ely God, and his People, (who
e saued and written in the
ambes Booke) doe inhabite: all
ult of pure gold like vnto
eere Glasse or Chrystall: the
alles of Iasper stone: the foun-
tions of the walles with twelue
anner of precious Stones, hauing
elue gates, each built of one
a le: three Gates towards each
the foure corners of the World;
d at each gate an Angell, (as
many Porters) that no vn-
ane thing should enter into it: It
foure square, therefore perfect:
the

Apoc. 21. 2 &c.
Vers. 24. and 27
Vers. 18.
Vers. 11.
Vers. 19 20
Vers. 21.
Vers. 13.
Vers. 12.
Vers. 27.
Vers. 16.

the length, the breadth and heig
of it are equall, 12000. *furlo*
euery way, therefore glorious a
spatious. Through the middest
her streets euer runneth a pu
Riuer of the water of life, as cle
as Chrystall, therefor wholeso
And of either side of the Riuer
the Tree of life, euer growing
which beares twelue manner
fruits, and giues fruite euer
month: therefore fruitfull. A
the leaues of the Trie is hea
to the Nations: therefore he
Apoc. 21. 12. *thy.* There is therefore no pla
so glorious by *creation*,
beautifull with *delectation*,
rich in *possession* so comfortab
for *habitation*. For there t
King, is Christ: the law,
loue: the honour, veritie: th
peace, felicitie: the life, eter
nity. There is light witho
darkneſſe; mirth, without sa
neſſe; health without sickne
wealth; without want; credi
without disgrace; beauty, wi
ou

out blemish; ease without la-
bour; riches without rust; bles-
ednesse without misery; and
onsolation that neuer knowe
th end. How truely may wee
ry out (with *Dauid*) of this Ci-
ie? *Glorious things are spoken of* Psal. 87. 3.
hee, O thou Citie of God: and yet
ll these things are spoken but
ccording to the weaknesse of
ur capacitie. For Heauen ex-
eedeth all this in glory *so farre* 2 Cor. 12. 4.
s that no tongue is able to expresse 1 Cor. 2. 5.
or heart of man to conceiue the
lorie thereof as witnesseth *Paul*
who was in it, and saw it. O let
s not then *dote* so much vpon
hese *woodden cotages* and hou-
es of *moulding* clay, which are
ut the Tents of vngodlinesse,
nd habitations of sinners! but
et vs looke rather, and long
or this *Heauenly Citie, whose* Heb. 11. 10.
uilder and maker is GOD: Heb. 11. 16.
which he (*who is not ashamed to*
e called our God) *hath prepared*
or vs.

2. *Of The obiect.*

THe bliſſefull and glorious obiect of all *intellectuall* & *reaſonable* creatures in Heauen is the *God-head*, *in Trinitie of Perſons* without which there is neither *ioy*, nor *felicitie*. but the vere *fulneſſe of ioy* conſiſteth in enioying the ſame.

This *Obiect* wee ſhall enioy two wayes.

1. By a *Beatificall viſion* of *God*.

2. By poſſeſsing an *immediate communion* with this diuine nature.

The [a]*Beatificall viſion of* God is that only, that can content the infinit minde of man. [b] For euery thing tendeth to his center, GOD is the Center of the ſoule: therefore (like *Noahs Doue*) ſhee cannot reſt nor ioy, till ſhe returne and ioy him.

a *Viſio Dei beatifica ſola eſt ſummum bonum noſtrũ.* Aug. lib. de Trin. cap 13

b *Feceſti nos domine ad te: inquietum igitur eſt cor noſtrum donec requieſcat in te.* Aug. Conf. lib. 1 cap. 3. &c. Exo. 33. 18

All that God bestowed vpon *Moses*, could not satisfie his minde, vnlesse he might *see the face* of God. Therfore the *whole Church* prayeth so earnestly, *God bee mercifull vnto vs, and blesse vs, and cause his face to shine vpon vs.* When *Paul* once had seene this *blessed sight*; hee (euer after) counted all the riches and glory in the world (in respect of it) to bee but dung: all his life after was but a sighing out (*cupio dissolui*) *I desire to bee dissolued and to be with Christ.* And Christ praid for all his Elect in his last prayer, that they might obtaine *this blessed vision*; *Father, I will that they which thou hast giuen mee, bee* (where?) *euen where I am:* (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine, when he had beene with God but forty dayes, and seene but his *backe-parts*: How shall wee shine, when wee shall

pſal. 67. 1. and 80. 1.

Phil. 3. 8, 12

Phil. 1. 23.

Ioh. 17. 24. Exo. 24. 33.

1 Cor. 13 31.
1 Cor. 3. 18
1 Ioh. 3. 2.

see him *face to face* for euer? and *know him as we are knowne*; and *as he is*? Then shall this *soule* no longer be tearmed *Marah, bitterneſſe*, but *Naomi, beautifulneſſe*, for the Lord shall turne her *short bitterneſſe*, to *eternall beauty* and *bleſſedneſſe*, Ruth, 1. 20.

The second meanes to enioy this obiect is, by hauing an *immediate* and an *eternall communion* with God in heauen. This wee haue, first, by beeing (as members of Christ) vnited to his *manhood*; and by the *manhood* personally vnited to the Word wee are vnited to him, as he is God: and by his Godhead, to the *whole Trinitie*. Reprobates at the last day shall see God, (as a iust *Iudge*) to punish them: but (for lack of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Deuils (when they

saw Christ) cried out, *Quid nobis tecum? What haue wee to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the *penitent soule* may boldly goe and say vnto *Christ* (as *Ruth* vnto *Boaz*) *spread, O Christ, the wing of thy garment ouer thine hand-maide: for thou art my kinsman.* This Communion GOD promised *Abraham*, when hee gaue him *himselfe* for his *great reward.* And Christ prayeth for his whole *Church* to obtaine it. This communion Saint *Paul* expresseth in one word, saying: *that God shall bee all in all vnto vs.* Indeed, God is *now* all in all vnto vs: but by meanes, and in a small measure. But in heauen, God himselfe immediately (in fulnesse of measure, without all meanes) will bee vnto vs all *the good things*, that our soules and bodies can wish or desire. *Hee himselfe* will bee *saluation*,

Mark. 5. 7

Ruth. 3. 9.

Gen.

Ioh. 17. 21.

1 Cor. 15. 28.

and ioy to our *ſoules*: *life* a[nd] *health* to our *bodies*, *beautie* t[o] our *eyes*: *muſicke* to our *eare*[s] *honey* to our *mouthes*: *perfum*[e] to our *noſthrils*: *meate* to ou[r] *bellies*: *light* to our *vnderſtan-ding*: *contentment* to our *wils*: and *delight* to our *hearts*: and what can bee lacking, where God himſelfe wil be the *ſoule of our ſoules*? Yea all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmonie, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, hearbs, and all creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God: And *in him* we ſhall enioy them in a farre *more perfect* and bleſſed manner. Hee *himſelfe* wil then ſupply their vſe: nay, the beſt creatures (which ſerue vs now) ſhall not haue the honor to ſerue vs then. There will bee *no neede of the Sunne, nor of the Moone to ſhine in that City*: for the

Anima animæ erit Deus. Bern. *Non poteſt ſummus rerum conditor in ſe non habere quæ rebus a ſe conditis dedit. quemadmodum ſol aſtris.* Hugo l. 4. de anima. cap. 15.

Apo. 21 23

he glory of God doth light it. No more will there bee any neede, or use of any *creature*, when we shall enioy the *Creator* himselfe.

When therefore we behold any thing that is *excellent* in any Creatures, let vs say to our selues, How much more *excellent* is hee, who gaue them this *excellency!* When wee behold the *wisedome* of men, who ouerrules creatures *stronger* than themselues; *out-runne* the Sun and Moone in discourse, prescribing *many* yeares before, in what course they shall be *eclipsed:* let vs say to our selues, How *admirable* is the *Wisedome* of God, who made men so wise! When we consider the *strength* of *Whales* and *Elephants*, the tempest of *Windes*, and terrour of *Thunder*; let vs say to our selues, How *strong*, how *mighty* how terrible is that God, that maks these mighty and fearful

Seneca. *de beneficiis l. 6, 2. cap. 19*

Creatures? When wee ta
things that are delicately *swee*
let vs say to our selues, O ho
sweet is that God, from who
all these creatures haue rece
ued this *sweetnesse*? When we
behold the admirable *colour*
which are in *Flowers* and *Bird*
and the louely *beauty* of *Wo*
men; let vs say, How *faire* i
that God that made these so
faire?

And if our louing God hath
thus prouided vs so many *ex*
Iudg. 2.5. *cellent* delights, for our passage
thorow this *Bochim*, or valley
of teares what are *those* plea
sures which hee hath prepared
for vs, when we shall enter into
the *Palace* of our *Masters* ioy
How shall our soules bee then
rauished with the loue of s
louely God? so glorious is th
obiect of heauenly *Saints*. So a
miable is the *sight* of our gra
ous *Sauiour*.

3. Of the prerogatiues which the Elect shall enioy in Heauen.

BY reason of this Communion with God, the *Elect* in Heauen shall haue foure superexcellent *prerogatiues*.

1. They shall haue the *Kingdome of Heauen* for their *inheritance*: and they shall be *free* Denizens of the *heauenlie Ierusalem*. S. *Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heauenlie Ierusalem, shall euer be freed from the whips of eternall torments. For this freedome was bought for vs, not with a *great summe of money* but with the *precious* blood of the Sonne of God.

Matth. 25.
1. Pet. 1. 4
Eph.
Heb. 1.

Act. 22. 25

2. They shall be all Kings and *Priests* [illegible] to raigne [illegible] and to

triumph ouer Sathan, th
VVorld, and Reprobates: an
ſpirituall Prieſtes, to offer vnt
God the ſpirituall Sacrifice o
1 Pet. 2. 5 *praiſe* and *thanks-giuing* for e
Heb. 13. 5. uermore. And therefore th
are ſaid to weare both Crown
and Robes. Oh what a comfor
is this to *poore Parents*, that
haue many Children! If they
breede them vp in the feare o
God, to bee true Chriſtians:
then are they Parents to ſo ma
nie *Kings* and *Prieſts*.

2. Their bodie ſhall *ſhine* a
the brightneſſe of the *Sunne* i
the firmament: like the glori
ous Bodie of Chriſt, which ſh
Mat. 13. 43 ned *brighter* than the Sunne a
Phil. 3. 21. noone, when it appeared t
Paul. A glimpſe of which glo
rious brightneſſe appeared i
the bodies of *Moſes* and *Elias*
Act. 12. 6. transfigured with our Lord i
Luk. 9. 13. the holie Mount. Therefor
Marke. 9. 3 (ſaith the Apoſtle) it ſhall a ri
1 Cor. 15. a *glorious bodie*: yea, a *ſpiritu*
43. 44. *bodie*

body, not in substance, but in *qualitie:* preserued by *spirituall* meanes and hauing (as an *Angel*) agilitie to ascend or descend. Oh what a honour is it, that our bodies (falling *more vile* than a *carrion*) should thus arise in *glorie*, like vnto the body of the *Sonne* of *God!* 1 Thess. 4.

4. Lastly, they (together with all the holy Angels) *there* keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye blessed *Trinitie*, for the *creating*, *redeeming*, and *sanctifying* of the Church: and for his power, wisedome, iustice, mercy, and goodnesse, in the *gouernment* of Heauen and Earth. When thou hearest a sweet Consort of *Musicke*; meditate how happie thou shalt bee, when (with the Quire of Heauenly *Angels* and *Saints*) thou shalt sing apart in that spirituall *Alleluiah*, on

on that *eternall blessed* Sabb
where there shall bee such
riety of pleasures; and *satiety*
ioyes, as neither know *tedio*
nesse in doing, nor *end* in de
lighting.

4. *Of the effects of those Pre-rogatiues.*

From these prerogatiues ther
will arise to the elect in
heauen fiue notable
effectes.

THey shall *know* GOD
with a perfect *knowledge*
so farre as creatures can pos
siblie comprehend the *Crea*
tor. For there wee shall see th
Word, the *Creator*; and in th
Word, all *creatures* that by th
Word were *created*: so that we
shall not neede to learne (of th
things which were *made*,) th
knowledge of *him* by whom a
things were made. The *excel*
lente

1. Cor. 1 10
Aug. soliloq.
cap. 36.
Nihil notum
in terra, nihil
ignotum in
cœlo

lenteſt creatures in this life, are but as a *darke vaile*, drawne betwixt God and vs: but when this *vaile* ſhall be drawne aſide, then ſhall wee ſee God *face to face*, and *know him, as wee are knowne*.

2 Cor. 3 1 6
Rhi vera ſunt in mundo inviſibili, in mundo viſibili umbræ rerum. Her

We ſhall know the power of the *Father*, the wiſdome of the *Sonne*, the Grace of the *Holy Ghoſt*; and the indiuiſible nature of the bleſſed *Trinity*. And in him we ſhall know, not only *all our freinds*, (who dyed in the faith of Chriſt) but alſo *all* the faithfull that *euer were*, or *ſhall bee*. For,

1. Chriſt tels the Iewes, that they ſhall ſee *Abraham, Iſaac*, and *Iacob, and all the Prophets in the kingdome of God*; therefore wee ſhall know them. Luk. 13. 28

2. *Adam* in his innocencie knewe *Eue* to bee *bone of his bone*, and *fleſh of his fleſh*, aſſoone as he awaked. Much more then ſhall wee know our kinred, whom

when wee shall awake *perfect* and *glorified* in the resurrectio

3 The Apostles knew Chri after his resurrection, and th

Mat. 27. 53 *Saints which rose with him, an appeared in the holy City.*

Mat. 17. 4. 4, *Peter*, *Iames*, and *Iohn* knew *Moses* and *Elias* in th transfiguration: how muc more shall wee know one ano ther, when wee shall be all glo rified?

Luk. 16. 23 5. *Dives* knew *Lazarus* i *Abrahams bosome:* much mor shall the Elect know one ano ther in heauen.

Mat. 19. 28 1 Cor. 6. 2. 3 1 Cor. 13. 12 *August, ad Italicam vi- duam. Epi. 6.* 6. *Christ* saith, that the 12 *Apostels* shall sit vpon 12 *thron* to iudge (at that day) the 12 *Tribes*: therefore they shall be knowne, and consequently th rest of the Saints.

7. *Paul* saith that at that da *wee shall know as wee are know of God*: and *Augustine* (out this place) comforteth a Wi dow, assuring her, that

his life, she saw her husband with *externall eyes*: so in the life to come, shee should know *his heart, and what were all his thoughts and imaginations*. Then husbands and wiues, looke to your actions and thoughts: *For all shall be made manifest one day*, See 1. Cor. 4. 5.

Gen. 25. 25
2 Kin. 22.

8. The faithfull in the Olde Testament, are said to bee gathered to their *Fathers*: therefore the knowledge of our friendes remaines.

9. *Loue neuer falleth away*: therefore knowledge, the *ground* thereof remaines in another life.

1 Cor. 13. 8

10. Because the last day shall bee *a declaration of the iust iudgement of God*: when he shall reward *euerie man according to his workes*: and if euery mans *workes* bee brought to light, much more the *worker*. And if wicked men shal account for euery *idle word*, much more shall the

Rom. 2. 5. 2
Apo. 21. 1.
Eccl. 12. 14
Rom. 2. 16.

Mat. 12. 36

the idle *speakers* themselues
knowne. And if the *person*
not knowne, in vaine are
workes made manifest. Th
fore (saith the Apostle) *E*
man shall appeare to accoun
the worke that hee hath don
his bodie, &c. See *Wisedo*
Chap. 5. verse. 1. Though
respect of diuersities of degr
and callinges in *Magistrac*
Ministerie, and *Oeconomie*
cease; yea, Christ sh
cease to rule, as he is *Me*
and rule all in all, as hee is
equall with the Father, and
holie Ghost.

2 Cor. 5. 10.

1 Cor. 15. 24, 28.

The greatest *knowledge*
men can attaine vnto in
life, comes as farre short of
knowledge which wee shall ha
in *heauen*: as the knowledge
a *Childe* that cannot yet spe
plaine, is to the knowledge
the greatest *Philosopher* in
World. They who thirst fo
knowledge, let them long

1 Cor. 13.

e Students of this *Vniuersity* r all the *light* by which wee ow any thing in this World nothing but the very *shadow God.* But when we shal know od in heauen, we shall in him now the *manner* of the worke the *creation*, the *mysteries* of e worke of our *Redemption*: a, so much knowledge as a *eature* can possibly conceiue nd comprehend of the *Crea-*r, and his workes. But whilest ee are in this life wee may y with *Iob*; *How little a por-*1 Cor. 13. 12. *on heare wee of him?* And as-re our selues with *Syracides* at, *There are hid yet greater* Iob 26. 14. *ings then these bee, and that wee ue seene but a few of Gods orks.*

2 They shall loue God with Eccl. 42. 23. *perfect and absolute loue*, as ossibly a creature can do. The 1 Cor. 13. anner of louing GOD is 12. o loue him for himselfe *easure*, is to loue him *with* *measure*

Lumen est vmbra Dei, & Deus est lumen luminis Plato. Poli. 6.

measure. For in this life (*knowing God but in part*) wee [know] him but in *part*: but when [we] Elect in heauen shal fully [know] God, then they will *perfectly* loue God, and for the infinite causes of loue (which they shall know to bee in him) they shall be infinitely rauished with the loue of him.

3 They shall bee *filled* with all manner of *diuine pleasures*. *At thy right hand* (saith David) *there are pleasures for euermore*. Yea, *they shall drinke* (saith hee) *out of the Riuer of pleasures*. For assoone as the soule is admitted into the *actuall fruition* of the *beatificall* essence of God, she hath all the goodnesse, beautie, glory and perfection of all creatures (in all the world,) *vnited together* and *once* presented vnto her in the sight of God. If any be in *Hell* there they shal inioy that which is *more amiable*: If any delight

psal. 16. 11

psal. 36. 8.

faireneſſe, the faireſt beauty
out a *duſty ſhadow* to that hee
t delights in pleaſures, ſha I
ere finde infinite *varieties*,
thout either interruption of
ieſe, or diſtraction of *paine*,
e that loueth *Honour*: ſhall
ere enioy it, without the diſ-
ace of *cankered enuy*: he that
ueth *treaſure*, ſhall there poſ-
ſe it and neuer be *beguiled* of
There they ſhall haue *know-*
lge voide of all *ignorance*;
alth, that no *ſickneſs* ſhall im-
ire: and *life*, that no death can
termine. In a word, look how
re this *wide world* ſurpaſſeth
light, *pleaſures*, *and*, *comfort*,
e darke and *narrow wombe*,
herein thou waſt conceiued a
ild: ſo much doeth the *World*
come exceede in *ioyes*, *ſolace*,
d *conſolation*, this preſent
orld. How *happy* then ſhall we
e, when this life is changed,
d we thither *tranſlated*?

4. They ſhall bee repleniſh-

ed

shed with an *vnspeakeable*
Psa. 16.11. *In thy presence* (saith *Dau*
the fulnesse of ioy. And this
shall arise, *chiefely* from the
on of God, and partly from
sight of all the holy *Angels*
blessed *soules* of iust and pe
men who are in blisse and g
with him.

But especially from the
Heb. 12.24 full sight of *Iesus the Medi*
of the *New Testament*, our
manuel, God made man.
sight will bee the chiefe cau
our blisse and ioy. If the *Is*
1 Kin. 1.40 *lites in Ierusalem so shouted*
ioy, that the earth rang ag
to see Salomon *crowned*; h
shall the Elect reioyce in H
ven, to see *Christ* (the true
lomon,) adorned with Glo
Luk. 1. 44. If *Iohn Baptist* at his pres
Ioh. 17.23 *did leape in his mothers wo*
for ioy, how shall wee exalt
ioy, when he will be, not o
with vs but *in* vs in Heaue
the *Wise men* reioyced so g

finde him, *a Babe lying in anger*; how great shal the *ioy* the *Elect* be, to see him, sit (as ing) in his *celestiall Throne*, *imeon* was so glad to see him *nfant* in the *Temple*, pre- ed by the hands of the *est* how great shall our ioy , to see him a *King*, ruling al ngs at the *right hand of his her*? If *Ioseph* & *Mary* were ioyfull to finde him in the *ldest* of the *Doctors*, in the *ple*; how glad shall our soules to see him sitting as *Lord* ong *Angels* in heauen? This hat ioy of our Master which s the Apostle saith) the *eye h not seene, the eare hath not ard, nor the heart of man can nceiue*: which because it cānot ter into vs, we shall enter it. 5. Lastly, they shall enioy is blisse-full & glorious estate *r euermore*. Therefore it is armed *euerlasting life*: and ariſt saith, *that our ioy shall*

Mat. 2. 10.

Luk 2. 28.

Luk 2. 46.

Facilius dicere possumus quid ibi non sit quam quid ibi sit. Aug. de sym. lib. 3.

1 Cor. 2. 9.

Mat. 25. 21

Ioh. 16. 22.

no

no man take from vs. All ot
ioyes (bee they neuer ſo gre
Heſt. 1.3. haue an end. *Aſſuerus* Feaſt
ſted an hundred and eigh
dayes: but hee, and it, and
his ioyes are gone. For mort
man to bee *aſſumed* to heauen
glorie, to bee *aſſociated* to A
gels, to bee *ſatiated* with all
lights and ioyes, (but for
time) were much; but to enio
them *for euer*, without inte
miſsion of end, who can he
it, and not *admire it!* who c
muſe of it, and not bee *amaz*
at it! All the Saints of Chriſt (
ſoone as they felt once but
true taſt of theſe eternall ioyes
counted all the *riches* and *plea*
a Phi. 3. 8. *ſures* of this life to be but [a] *lo*
and *dung*, in reſpect of tha
And therefore (with vnceſſa
prayers, faſting, almes-deede
teares, faith and good life) the
laboured to aſcertaine them
ſelues to this eternall life: an
(for the loue thereof) the

[f] wi

lingly either ſold, or parted f Act. 2.45
h all their earthly goods &
ſions.
hriſt calleth all Chriſtians,
rchants, Luke. 19. and eter-
life, a precious *pearl*, which
iſe Merchant will purchaſe,
ugh it coſt him *all that hee*
h, Math. 13.
Alexander hearing the re- Plutar. *Apoph. Regum.*
rt of the greate riches of
Eaſterne countrey, diuided
rth with amõg his captains
ſoul diers, all his Kingdome
Macedonia; *Helphæſtion*, aſ-
g him what he meant in ſo
ng? *Alexander* anſwered,
t he prefereth the riches of
dia (wherof he hoped ſhort-
o be Maſter) before all that
Father *Philip* left him in
Macedonia. And ſhould not
riſtians thé prefer the eter-
l richs of heauen, ſo greatly
owned, (which they ſhall
oy ere long) before the cor-
ptible traſh of the Earth,
which

which last but for a seaſon
Abraham and *Sarah*
c Heb. 11. 10.15.16. their owne country and po
ſions, to c*tooke for a Citie, w*
builder and maker is God;
therefore bought no land,
only a place of buriall. D
preferred d *on day* in this pl
d pſa.84.10 b.fore a thouſand elſe-w
yea, *to bee a Doore-keeper in*
houſe of GOD, rather the
dwell in the richeſt taberna
of wickedneſſe. *Elias* earn
e 1 Ki.19.4 ebeſought the *Lord* to rece
his ſoule into his Kingdo
and went willingly, (though
f 2 Ki.2.15 f*a fierry Chariot*) thither. *Pa*
(hauing once ſeene *Heauen*
g phil.1.23 continually g *deſired to be diſ*
ued, that hee might bee w
Chriſt. *Peter* (hauing eſpied
a glympſe of that eternall g
ry in the Mount) wiſhed, t
hee might dwell there all
h Mat.17.4 dayes of his life; ſaying, h*M*
ſter, it is good for vs to bee he
How much better doth *Pe*
no

ow thinke in to bee in *Heauen* selfe? *Christ* (a little before is death) prayeth his Father *o receiue him into that excellent ory.* And the Apostle witnes- i Ioh. 17. 5.
th, that (*for the ioy which was t before him*) hee *endured the* k Heb. 12.
rosse, and despised the shame a man did but once see those oyes (if it were possible) hee ould endure an hundred *deaths* o enioy that happinesse but e day.

aint *Augustine* saith, that he ould bee content *to endure the* Serm. 37. de Sanctis.
rments of Hell, to gaine this y, rather then to lose it. Igna- us (*Paul's* Scholler) beeing reatned (as he was going to ffer) with the cruelty of tor- ents, answered with great Hier. in Catalogo.
urage of Faith: *Fire, Gal-* Iren. lib. 5. cont. Valent.
ws, Beasts, Breaking of my nes, quartering of my members, rushing of my body, all the tor- ents of the Diuel together, let m come vpon me, so I may en-

ioy my Lord Iesus and his King-
dome. The like constancy she
Euseb. lib. 4 cap. 16. ed *Policarpe*, who could not
any terrours of any kinde
Nazian. de vita. Basil. death, bee moued to *deny Christ*
in the least measure. With the
like resolution answered *Ba-*
sil his persecutors, when they
would terrifie him with death:
I will neuer (saith he) *feare death*
which can doe no more then re-
Ruth. 1. 16 *store me to him that made me.* So
Ruth left her owne Country
and followed *Naomi* her mo-
ther in law, to goe and dwell
with her in the Land of Canaan
(which was but a type of hea-
uen) only vpon the fame which
she heard of the God of Israel
(though she had no promise of
any portion therin) how should
dest thou follow thy *Holy Mo-*
ther the Church, to goe vnto
Christ into the heauenly Cana-
an; wherein God hath giuen
thee an *eternall inheritance* assu-
red by an holy Couenant, ma-
in

the word of God; *signed* with
he blood of his Son and *sealed*
ith his Spirit and Sacraments:
his shall be thine *eternall happi-*
nesse in the Kingdome of hea-
en, where thy life shall bee a
ommunion with the blessed
rinitie; thy ioy the presence of
he Lambe; thy *exercise*, sing-
g; thy ditty, *Alleluiah*; thy
ouserts, Saints and Angels;
here *youth* flourisheth, that
ener waxeth *old*; *Beauty* la-
eth, that neuer *fadeth*, *loue* a-
oundeth, that neuer *cooleth*;
alth continueth, that neuer
acketh; and *life* remaineth, that
euer *endeth*.

Meditations directing a Christian how to apply to himselfe without delay, the foresaid knowledge of God and himselfe.

THou seest therefore, O *man*, how wretched and
rsed thy state is, by corrup-

tion of Nature, without Chr
in so much that where
the Scriptures doe liken w
ked men vnto *Lyons*, Bea
Bulles, *Horses*, *Dogges*, and su
like sauage creatures in th
liues: it is certaine, that t
condition of an *vnregenerat*
man, is in his death more v
then a *Dogge*, or the filthi
creature in the world, For t
Beast (being made but f
mans vse) when hee *dyeth*, e
deth all his miseries with h
death. But man (endued with
reasonable, and an *Immorta*
Soule, made after *Gods Ima*
to serue *God*) when he ends th
miseries of this life, must *a*
count for all his misdeedes; an
begin to endure those miseri
that *neuer* shall know *end*. N
creature but man, is lyable
yeeld (at his death) an *accou*
for his life. The bruit creatur
not hauing reason, shall not
required to make any *accou*
so

r their deeds: and good *An-*
ls, though they haue *reason*,
t shall they yeeld no account
cause they haue no sinne. And
for euill *Angels*, they are
ithout all hope, already con-
mned: so that they need not
ake any further accounts.
an onely in his *death* must
Gods *Accountant* for his
e.

On the other side, thou seest
O Man) how happy, and bles-
l thy estate is being truely re-
meiled vnto God in *Christ*, in
at (through the restauration
Gods Image, and thy restitu-
on into thy *Soueraignty*, ouer
her creatures) thou art in this
little inferiour to the Angels
d shall be in the life to come,
uall to the Angels: Yea, (in
spect of thy *Nature*, exalted
a personall vnion, to the Son
God, and by him, to the *glory*
the *Trinity*) *superiour* of the
ngels: *a Fellow Brother* with

Angels, in ſpirituall grace, a
euerlaſting glory.

Thou haſt ſeene how glo
ous and perfect God is, a
how that all thy chiefe bli
and happines conſiſteth in h
uing an eternall communi
with his Maieſtie.

Now therefore (O impen
tent ſinner) in the bowels
Chriſt Ieſus I intreat thee; n
I coniure thee as thou tend
thine owne ſaluation, ſeriou
to conſider with me, how fal
how vaine, how vile are th
things which ſtill retaine, a
chaine thee in this wretch
and curſed eſtate, wherein tho
liueſt; and doe hinder th
from the fauour of *God*, and th
hope of eternall Life and happi
neſſe.

Me

Meditations on the hinderances which keepe backe a sinner from the Practise of Piety.

THose hinderances are chiefly seuen.

I. *An ignorant mistake of the true meaning of certaine places of the Holy Scriptures, and some other chiefe grounds of Christian Religion.*

The *Scriptures* mistaken are these:

1. Ezech. 33. 14, 16. *At what time soeuer a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth: *That hee may repent when hee will.* It is true whensoeuer a sinner doth repent, God will forgiue him: but the Text saith not, that a sinner may repent whensoeuer he will: but when God will giue him grace. Many (saith the Scripture) when they would haue re-

12.17 pented, were reiected; and
13. 24 not repent, though they sou
27. carefully with teares. What
fort yee! Is this Text to
who hast not repented.
knowest whether thou
haue grace to repent hereaf
2. Math. 11. 28. Come vnto
all you that labour and are h
laden, and I will giue y
Hence the lewdest man colle
that hee may come vnto Ch
when he list. But hee must kn
that no man euer commeth to Ch
2 Pet. 2. 20 but he, who, as Peter saith, H
22 ving knowne the way of righte
nesse, hath escaped the pollu
tions of the world through the kn
ledge of our Lord and Saviour
sus Christ. To come vnto Chri
Isa. 1. 18. is to repent and beleeue. And thi
Ioh. 6. 35. No man can come, except his hea
Ioh 6. 44. venly Father draweth him
his grace.

Rom. 8. 1. There is
condemnation vnto them
in Christ Iesus.

e such *who walke not after the*
esh, (as thou doest) *but after*
the Spirit, which thou diddest
uer yet refuse to doe.

4. 1 *Tim.* 1. 15. *Christ Iesus*
came into the World to saue sin-
ners, &c. True: But such sin-
ners, who like *Paul* are conuer-
ed from their wicked life; not
ke thee, who still continuest in
hy lewdnesse. For that *grace of*
God which bringeth saluation vn-
to all men, teacheth vs, that denye
ng vngodlinesse and worldlie lusts,
we should liue soberlie, righte-
uslie, and godlie in this present
world.

5. *Prou.* 24. 16. *A iust man*
alleth seuen times in a day, and
iseth, &c. (*In a day*) is not in
he text: Which meanes not
alling into sin, but falling into
rouble, which his malicious
emy plots against the
om which God deliuers him,
nd though it meant falling
nd rising out of sinne; what is

this to thee; whose falls all
may see euerie day: but nei
God, nor *man*, can at anytime
thy *rising againe* by repentan
5. *Isa.* 46.6. *All our right*
ousnesse are as filthy rags. Her
the carnall Christian gathe
That seeing the *best workes*
the *best Saints* are no bette
then his are good enoug
and therefore hee needs n
much grieue, that his deuo
ons are so imperfect. But *Isa*
meanes not in this place, t
righteous vvorkes of the *Re*
nerate: as, feruent prayers in
name of God: charitable *alm*
from the bowels of mercy: su
fering in the Gospels defence
the spoile of goods, and spill
of *blood*: & such vvorks, vvhi
Gal. 5.23. *Paul* cals the *fruite of the spi*
But the Prophet making
humble confession in the na
of the *Iewish Church*, vvh
shee had fallen from God to
dolatrie, acknovvledgeth, t
vvhi

whilest they were by their filthy sins seperated from God? as *Lepers* are by their infected sores and polluted cloathes, from men; their *cheifest righteousnesse* could not bee but abominable in his sight. And though our best workes (compared with Christs righteousnesse) are no better then *vncleane ragges:* yet in *Gods* acceptation for *Christs* sake, they are called *white raiments*; yea, [b] *pure linnen and shining*; farre vnlike thy leopards spotes, and [d] *filthy* garments.

7. *Iam.* 3. 2. *In many things we sin all.* True: but *Gods* children sinne not in all *things*, as thou doest; vvithout either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remaine in the deareſt children of God; that they had need daily to cry, *Our Father which art in Heaven, forgiue vs our trespasses:*

[b] Apoc. 3.
[c] Apoc. 19.
[d] Isa. 64.
[d] Zech. 3.

c Gal. 1. 15. Rom. 5. 8. Ioh. 9. 31. passeth: Yet in the New Testament, none are properlie called sinners, but the vnregenerate, but the *Regenerate*, in respect of their zealous endeuour to serue God in vnfained holines are euerie where called *Saints*.

1. Ioh 3. 9. 1 Ioh. 5. 18 In so much that Saint Iohn saith, That *whosoeuer is borne of God sinneth not*; that is, Liueth not in wilfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceiue not thy selfe with the *name* of a *Christian*: whosoeuer liueth in any 2 Tim. 2. 19 *stomarie grosse sin*, hee liueth not in the state of *Grace*. *Let therefore* (saith *Paul*) *every one that nameth the Name of Christ, depart from iniquitie.* The *Regenerate* 1 Ioh. 5. 16 sinne, but vpon *frailty*, they repent, and God doth pardon: therefore they *sinne not to death*. The *Reprobate* sinne *maliciously*, *sinfullie*, and *delight* therein: that by their good will, sin shall leaue them, before they will

tur it. They will not repent, and God will not pardo. Therefore their sins are *mortall*, (saith S. *Iohn*) (or rather *immortall*, as saith S. *Paul*, *Rom.* 2. 5. It is no excuse therefore to say, We are all *sinners*. True Christians (thou seest) are all *Saints*. Ibid.

8. *Luke* 23. 43. The *thiefe* converted at the last gaspe, was received to *Paradise*. What then? If I may haue but time to say, when I am dying, *Lord*, *haue mercie vpon mee*: I shall likewise bee saued. But what if thou shalt not? And yet *manie in that day shall say*, *Lord*, *Lord*: and *the Lord will not know them*. The Thiefe was *saued* for hee repented: but his fellow had no grace to repent, and was damned. Beware therefore, least trusting to late repentance at thy *last end* on earth, thou bee not driuen to repent too late without end in hell. Mat. 7. 22. 23.

9. 1. *Iohn* 1. *The blood of Ie-*

sus

ſus Chriſt cleangeth vs. from
ſinne. And 1. *Ioh.* 2. 1. *If any*
ſinne, wee haue an Aduocate
the Father, Ieſus Chriſt the righ
ous, &c. Oh comfortable!
heare vvhat *S. Iohn* ſaith
the ſame place: *My litle chil*
dren, theſe thinges write I vn
you that ye ſin not. If therefo
thou leaueſt thy ſin, theſe co
forts are thine, elſe they b
long not to thee.

10. Rom. 5. 20. *Where ſinn*
aboundeth, Grace did abou
much more. Oh ſvveet! B
heare what *Paul* addeth? *Wh*
ſhall we ſay then? ſhall wee con
nue in ſinne, that grace may
bound? God forbide. How ſhall
that are dead to ſinne, liue any
ger therein? Rom. 6. 1. 2. T
place teacheth vs not to p
ſume: but that we ſhould
deſpaire. None therefore
theſe promiſes, promiſes ha
grace to any, but to the pe
tent heart.

Th

The grounds of Religion
hiſtaken are:

I. From the doctrine of *Iu-*
ſtification by faith onely, a car-
nall Chriſtian gathereth; *That*
good workes are not neceſſarie.
He commends others, that doe
good works; but he perſwades
himſelfe, that he ſhall be ſaued
by his *faith* without doing any
ſuch matter. But hee ſhould
know, that though good workes
are not neceſſarie to *Iuſtifica-*
tion: yet they are neceſſary to
ſaluation: for *we are Gods worke-*
manſhipe, created in Chriſt Ieſus
vnto good workes, which God hath
predeſtinated that wee ſhould
walk in them. Whoſoeuer ther-
fore (in yeeres of *diſcretion*)
bringeth not forth good works
after he is called, he cannot be
ſaued: neither was he euer pre-
deſtinated to life eternall. Ther-
fore the *Scripture* ſaith, that
Chriſt will reward euery man ac-
cording to his workes. Chriſt re-
ſpects

Eph 2. 10.

Fulk Rhem. Teſt. Annot. in Eph. 2. 12

Rom. 2. 6, 2 Cor. 9. 7. Apo. 22, 12

Apoc. 2. 3. ſpects in the *Angels* of the Churches nothing but th works, & at the laſt day he g giue the heauenlie inheritan onelie to them who haue d

a Matt. 25. *good works:* [a] in feeding the h *grie*, cloathing the *naked*, &c.

b 2 Tim. 4. 8. that day, [b] *Righteouſneſſe* ſh weare the Crowne. No righ ouſneſſe; no Crowne. No go works (according to a mans t lent) no reward from God; v leſſe it be [c] *vengeance*. To be ri

c Rom. 2. 8 in good workes, is the fur

d 1 Tim. 6. 19. foundation of our *aſſurance* t obtaine *eternall life*. For go workes are the true *fruites* o true *faith*; which apprehend (*chriſt* and his obedience, v Saluation. And no other Fa

e Gal. 5. 6. [e] *auaileth in Chriſt, but that wh worketh by Loue*: And (but the *act of Iuſtification*) that fa which *onelie iuſtifieth*, is [f] n uer *onelie*, but euer accomp mied with good workes: as t *tree* with his *fruites*, the *Sa*

wit

f *Fides ſola mea eſt ſalus, Fides ſola, iuſtificat, ut oculus ſolus videt.*

ch his *light*, the *Fire* with his
re, and *Water* with his *moy-*
re. And the *faith* which doth
t iustifie herselfe by good
kes before men, is but f *a*
d *faith*, which will neuer iu-
fie a mans soule before God
t a iustifying faith g *purifieth*
heart, and h *sanctifieth* the
hole man throughout.

11. From the doctrine of
ods *eternall* i *Predestination*,
d vnchangeable *Decree*, hee
th reth *that if hee bee predesti-*
ed to bee saued, hee cannot but
saued, if to bee damned, no
anes can doe any good. There-
e all works of Pietie are but
vaine. but hee should learne,
at *God hath predestinated to*
meanes, as well as to the end.
hom therefore God hath pre-
stinated to bee saued, which
he k end, he hath likewise
edestinated to bee first *called*
fied, and made conformable,
the Image of his sonne, which
is

f Iam. 2. 26
g Act. 15. 9
h Act. 16. 18
i Thes. 5 2.
a Mat. 25. 34
Eph 1. 4.
Eccles. 3. 14
k 1 Pet. 2. 16

is the *meanes*. And they (
d *Peter*) *who are elect vn*
nation, are also elect vn
sanctification of the Spir
therfore vpon thy calling,
conformest thy selfe to
Word and *Example* of *Chris*
Master and obeyest the g
motions of the *Holy Spirit*
leauing sin, and liuing a g
life: then assure thy selfe, t
thou art one of those, who
infallibly predestinated to e
lasting saluation. If otherw
blame not *Gods Predestinat*
but thine owne sinne and rebe
lion. Doe thou but returne
to God, and God will gr
ously receiue thee, as the
ther did the prodigall So
and by thy conuersion, it s
appeare both to Angels,
men; that thou didst
long to his Election. If t
wilt not; why should God
thee?

c Rom. 8. 29 30. Ioh. 15. 16.
d 1 Pet. 1. 2
Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.

e Lu 15. 10
f Vers. 24.

III. When a carnall C
sti

ian heares, *that man hath not ee will vnto good*, hee loosseth e *reines* to his owne corrupt ill: as though it lay not in im to bridle, or to subdue it: plicitely, maketh God the uthor of sin, in suffering man run into this necessity. But ee should knowe, that God ue *Adam free will*, to stand in is * integrity, if he would: but an abusing his free will, lost oth *himselfe* and it. Since the all, *Man* in his *state* of *corrupon*, hath free will to euill, but ot to *good*: for in this state, *we are not* (saith the Apostle) *fficient to thinke a good thought* nd God is not bound to reore vs what wee lost so wretnedly and make no more care recouer a gaine But as soone a man is regenerated, the *race of God freeth his will nto good*, so tha hee doth all he good things hee doth with free will: for so the Apostle

* *Magnas hamo liberi arbitrii vires cum conderetur accepit, sed eas peccando amisit.* Aug. *de spir. & lit. c. 3.* Eccl. 7. 29. Eccl. 15. 14 *Homo male vtens libero suo arbitrio, & se, & liberum suum arbitrium perdidit.* Aug. *Ench. ad Lau. c. 30.* 2 Cor. 3. 5 *Per lapsum arbitrii libertas in naturalibus manca in supernaturalibus amissa est, donec gratia restituatur.*

stle saith that [c] *God of his good pleasure, worketh both will and the deed in vs*, who (as Apostle expoundeth) [d] *cleanse our selues from all filthinesse of the flesh and Spirit, and finish sanctification in the feare of God*. And in this *state*, *euery true Christian* hath free will; and he increaseth in grace so doth his will in *freedome*: for [e] *if the Sonne shall make vs free, then shall wee bee free indeede*: and [f] *Where the Spirit of the Lord is there is libertie*: for the Holy Spirit drawes their minds, not by *Coaction*, but by the *Cords of Loue*. *Cant.* 1. 4 by *illuminating* their minds, to know the truth by *changing* their hearts to loue the knowne truth; and by *enabling* euery one of them (according to the measure of grace which he hath receiued) to do the good which he loueth. But thou wilt not vse the *freedome* of thy will so far as God hath free

c Phil. 2. 12 13. *Acti agimus* The will is passiue, in receiuing the first grace: afterward actiue in all good motion.

d 2 Cor. 7 1

e Ioh. 8 36. *Liberum arbitrium non nisi gratia Dei efficitur liberum* Aug. ad Col. c. 17.

f 2 Cor. 3 17 *Voluntas humana non libertate gratiæ consequitur sed gratia libertatem.* Aug. de grat.

ed it: for thou doest many
mes *wilfully* (against Gods
w to the hazard of thy
nle) that which if the *Kings*
w forbad (vnder the penalty
death, or losse of thy *worldly*
ie) thou *wouldest not do*. Make
t therefore thy want of *free*
ll vnto good, to bee so much
e cause of thy sin, as thy want
louing heart to serue thy
auenly *Father*.

IV. When the naturall
an heares, *that no man (since*
e fall) is able to fulfill the Law
God, and to keepe all his Com-
andements: Hee boldely pre-
mes to sin as others doe; hee
ntents himselfe with a few
ood thoughts: and if hee bee
t altogether as bade as the
rst hee concludes, that hee is
truely regenerate as the best,
nd euery voluntary refusall
doing *good*, or withstanding
ill, hee counts the *impossibi-*
y of the *Law*. But hee should
learne

learne, that though (since
Fall) no man but Christ,
was both *God and man*, did,
can perfectly fulfill the
Law: yet euery true Christi
as soone as hee is regener
begins to keepe all Gods Co
mandements in truth, thou
he cannot in *absolute perfecti*
g Psal. 119. 111. Thus (with *Dauid*) *they* a
their hearts to fulfill Gods C
mandements, alwayes vnto
h Ioel. 2. 28 29. *end.* And when the h *Spirit*
Zac. 12. 10 *grace*, which was promised
Quod iubet, be more *abundantly powred fo*
innat, Aug. *vnder the Gospel, helpeth* the
in their *good endeauours*, and
sisteth them, to doe what
commands them to doe, And
so doing, God accepteth th
i 2 Cor. 8. 12. *good will and endeauour*, in ste
of *perfect* fulfilling of the La
supplying out of the merites
Christ, who fulfilled the L
for vs, whatsoeuer wanteth
our obedience. And in this
k 1 Ioh. 5. 5 spect *S. Iohn* faith, that k *G*

Co

mandements are not bur-
ous. And Saint *Paule* saith, *I* r Phil.4,14
able to doe all things, through
helpe of him that strengtheneth
, And *Zachary* and *Eliza-*
are said *ſ to walke in all the* ſ Lu.1.16.
mandements of the Lord,
bout reproofe. Herevpon
iſt commends to his Diſ- t Ioh.15.10
les, *the care of keeping his*
mandements, as the trueſt
imony of our loue vnto
. So farre therefore doth a
loue Chriſt, as he makes
ſcience to *walk* in his Com-
ndements: and the more vn-
Chriſt is our *loue*, the *leſſe* wil
paines ſeeme in keeping his
. The *Lawes curſe* (which
er the *Old Teſtament* was
rrible) is vnder the *New*,
the death of Chriſt) abo-
ed to the *regenerate*. The ri-
which made it ſo vnpoſſi-
to our nature before, is now
he *New-borne*, ſo mollified
he *Spirit*, that it ſeems facill
and

and *ease*. The *Apostles* in
pressed on the *vncon*
Iewes and Gentiles, the *im*
bilitie of keeping the Law,
abilitie of nature *corrupted*.
when they haue to doe
regenerated Christians, they
quire *to the Law* (which is
rule of righteousnesse) true
bedience in word and deede
mortifying of their memb
the [k] *crucifying of the flesh*,
the affections and lusts there
[l] *resurrection to newnesse of*
[m] *walking in the Spirit*, [n] *o*
comming of the world by fai
so that though *no* man can
as Christ, *which of you can*
buke mee of sinne? yet euerie
generated Christian can
himselfe. Which of you can
buke mee of being an *Adu*
rer, *Whoore-monger*, *Swea*
Drunkard, *Theefe*, *Vsurer*,
pressor, *Proud*, *Malicious*,
tous, *prophaner of the holy*
bath, *a Lyer*, *a neglecter of*

h Rom. 15. 18

i 2 Col. 3 5.
k Gal. 5. 24
Ro. 6 12. 13
l Ro. 6. 4 5.
Rom. 8. 11
m Gal. 5. 25
n 1 Ioh. 5. 4
o Ioh. 8. 46

ſlicke ſeruice, and ſuch like
ſſe ſinnes? elſe he is no true
hriſtian. When a man caſts
ſt the *conſcience* of being r' led
y *Gods Law*, then God[p] giues
n ouer to be led by his owne
ſt: the ſureſt ſigne of a repro-
ate ſenſe. Thus the law, which
nce the Fall, no man by his
ne *naturall abilitie* can fulfill, is
fulfilled *in truth* of euery rege-
erated Chriſtian, through the
racious aſsiſtance of *Chriſts*
oly Spirit. And this *Spirit God*
will giue to euerie Chriſtian,
hat will pray for it, & encline
is heart to keepe his Lawes.

V. When the vnregenerated
an heares that God *delighteth*
re in the inward mind, than
the outward man: Then hee
ineth with himſelfe that all
ward reuerence, and profeſ-
on is but either ſuperſtitious
ſuperfluous. Hence it is
at hee ſeldome kneeleth in
e Church: that hee puts on

p Rom. 1. 24. 28.

q Rom. 8. 9. &c. Auguſtinus *optat vt Pelagius agnoſcat, poſſe hominem præſtari per gratiam Chriſti, & pacem ſere edicit.*

r Luk. 11. 13. *Deus magis delectatur affectu quam effectu.* Amber.

his Hat in singing of *Psal*
and the publike *prayers*, wh
the prophane Varlet wo
not offer to do, in the prese
of a Prince, or a Noble m
And so that he keepe his mi
vnto God, hee thinks hee m
fashio himself (in other thing
to the World. Hee diuides
thoughts, and giues so much
God, and so much to his ow
lust: yea, hee will diuide wi
God the *Sabbath*, and will gi
him almost the one halfe, a
spend the other, a holy in h
owne pleasures. But know,
carnall Man, that Almigh
GOD will not bee serued
halfes, because he hath creat
and redeemed the *whole M*
And as God detests the seru
of the *outward Man*, witho
the *inward* heart, as *Hipocri*
so hee counts the inward s
uice without all *eternall* re
rence to bee meere *prophane*
hee requireth both in his w
sh

hip. In prayer therefore bow thy *knees*, in witnesse of thy *Humiliation*: lift vp thine eyes, and thy hands, in testimony of thy *Confidence*: hang downe thy head, and smite thy brest, in token of thy *Contrition*: but especially call vpon God with a *sincere heart*; serue him *holily*, serue him *wholly*, serue him *onely*: for God, & the prince of this world are two contrary *Masters*: and therefore no man can possibly serue both. Math. 6 24.

VI. The vn-regenerated Christian holds the *Hearing of the Gospell preached*, *to bee but an indifferent matter*, which hee may vse, or not vse at his pleasure: but whosoeuer thou art that wilt be assured in thy hart that thou art one of Christs *Elect sheepe*: thou must make a speciall care and conscience (if possibly thou canst) to heare *Gods Word preached*: or, first the preaching of the Gospell is

the cheife ordinary meane
which God hath appointed
conuert the ſouls of all that
hath* *predeſtinate to bee ſaued*
a Rom. 1. 16 therefore it is called [a] *the powe*
of God vnto ſalvation, to euer
one that beleeueth. And whe
this Diuine Ordinance is no
b Pro. 29. 18 [b] *the people periſh*; and whoſoe
c Mat. 11. 24. uer ſhall refuſe it, [c] *It ſhall b*
more tolerable for the Land
Sodome and Gomorah in the da
of Iudgement, then for thoſe people
Secondly, the preaching o
d Iſa. 11. 12 the Goſpell is the [d] *Standar*
or Enſigne of Chriſt; to whic
all ſhouldiers and elect Peop
muſt *aſſemble* themſelues. Whe
this *Enſigne* is diſplayed, as vp
on the *Lords day*, he is none o
e Iſa. 2. 2. 3. Chriſts people, that [e] flocks no
vnto it: neither ſhall any dro
f Zac 27. 14 of the [f] raine of his Grace ligh
on their ſoules. Thirdly, it
the *ordinarie meanes*; by whi
g Ro. 10 14 the holy Ghoſt [g] begetteth
Faith in our hearts, witho
whi

which we cannot please God. g Heb. 11. 6
If the *hearing of Christes voice* be the chiefe marke of Christs elect h sheepe, and of the i Bridegroomes friend: then must it bee a fearefull marke of a Reprobate Goat either to neglect or *cõtemne* to heare the preaching of the Gospell. Let no man think this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to saue them which beleeue.* Their state is therefore fearefull, who liue in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his meanes? m Hee (saith Christ of the Preachers of his Gospell) *that despiseth you despiseth mee.* n *Hee that is of God heareth Gods Word: yee therefore heareth them not! because yee are not of God.* Had not the o Israelits heard *Phineas* message, they had neuer wept. Had not the Baptist preached, the

h Ioh. 10. 27.
i Ioh. 3 29.
Heb. 2. 3.
Ioh. 8. 47.
l 1 Cor. 1. 21
m Luk. 20 26.
n Ioh. 8 47
o Iudg. 2. 1

p Luk. 7. 32 33. Iewes had neuer p *mourn*
Had not they, who *crucif*
q Act. 2. 35 Christ, heard *Peters* q *Sermo*
their hearts had neuer bee
pricked. Had not the *Ninim*
rionas. 3. 5. heard *Ionas preaching*, they h
neuer *repented*; and if thou w
Pro. 28. 9. not r *heare* and s *repent*, tho
t Luke 3. 5. shalt neuer be saued.

VII. The opinion, that t
Sacraments are but *bare Sign*
and Seales of Gods promise a
grace vnto vs, doth not a lit
hinder *Piety*; whereas, indeede
they are *Seales*, as well of o
seruice and *obedience* vnto Go
which seruice, if we perform
not vnto him, the Sacrament
seale no *grace* vnto vs. But if w
receiue them vpon the resolu
tion, to be his *faithfull* and p
uitant seruants, then the Sacra
ments do not onely signifie an
offer, but also *seale and exhibi*
indeede the inwarde spiritua
grace, which they outwardl
promise and represent. And t
th

his end *Baptisme* is called the *washing of Regeneration*, and *renewing of the Holy Ghost*, and the *Lords Supper*, *The Communion of the Bodie and Blood of Christ*. Were this truth beleeued, the holy Sacrament of the *Lords Supper* would bee oftner, and with *greater reuerence frequented*.

u Tit. 3. 5.

x 1 Cor. 11. 16.

VIII. The last, and not the least *blocke*, whereat *Pietie* stumbleth in the course of Religion, is, by adorning *Vices* with the names of *Vertues*: and to call drunken *carousing*, Drinking of *Healths*, spilling innocent *blood*, *Valour*; *Gluttony*, *Hospitalitie*; *Couetousnesse*, *Thriftines*; *Whoredome*, louing a *Mistresse*; *Simonie*, *Gratuitie*; *Pride*, *Gracefulnesse*; *Dissembling*, *Complement*; Children of *Belial*, good *fellowes*; *Wrath*, *hastinesse*; *ribauldrie*, *Mirth*. So on the other side, to call *Sobrietie* in words and actions, *Hypocrisie*;

Almes-deeds, vaine-glory: Dev-
on, superstition, scale in relig-
Puritanisme: Humility cro-
ing: scruple of *Conscience* p-
cisones, &c. and whiles thus
call *Euil, good*, and *Good, euil*
true Piety is much hindered
her progresse. And thus muc
of the 1. hinderance of *Piety* b
mistaking the true sense of so
specialll places of Scripture, an
grounds of Christian Religion.

The second hinderance
of Piety.

2. *The euill example of grea*
persons The practice of who
prophane liues they prefer fo
their imitation, before the *pre-*
cepts of Gods *Holy Word.* S
that when they see the greate
men in the *State*, and many
chiefe *Gentlemen* in their *coun-*
try, to make neither care no
conscience to heare *Sermons* t
receiue the Communion, nor t
sanctifie the *Lords Sabbath*
&c. But to be *Swearers*,

erers, carowsers, Oppressores, &c.
Then they thinke, that the v-
ing of these holy Ordinances,
are not matters of so great mo-
ment, for if they were; such
great and wise men would not
set so little by them. Hereupon
they thinke that Religion is
not a matter of necessitie. And
therefore where they should
(like Christians) row against
the streame of impiety, toward
Heauen: they suffer themselues
to bee carryed with the multi-
tude, downe right into Hell,
thinking it impossible, that God
will suffer so many to bee dam-
ned. Whereas if the god of
this world had not blinded the
eyes of their mindes: the holy
Scriptures would teach them,
that [a] *Not many wise men, after*
the flesh, not many mighty, not
many noble, are called. &c. but
that for the most part, the [b] *poore*
receiued the Gospell, and that
few rich men shall bee saued: [c]

a 1 Cor. 1. 26

b Iob. 11. 5

c Mat. 19. 23. 24.

And, *That howsoeuer many*
called, yet the chosen are but
d Math. 22. Neither did the d multi
euer saue any from damnat
Apoc. 6. 15. 16. &c. As God hath aduanced
in greatnesse aboue others
doth God expect that they
Religion, & *Piety* should
before others: otherwise, gre
Potentes potenter cruciabuntur Sap. nes abused (in the time of th
Stewardship) shall turne to th
greater condemnation, in the
of their *accounts*. At what ti
sinfull great and mightie me
as well as the *poorest slaues*
and boundmen, shall wish, th
the Rockes and Mountaines
fall vpon them, and hide th
from the presence of the Iud
and from his iust deserued wra
It will proone but a misera
solace, to haue a great comp
ny of great men partakers
thte, of thine eternall torm
The multitude of sinners d
not extenuat, but aggrau
sinne, as in *Sodome*. Better it
ther

erefore with a few to be saued in the *Arke*, then with the *whole World*, to bee *drowned* in the Flood. Walke with the few *godly*, in the Scriptures *narrow path* to Heauen: but crowd not with the *godlesse multitude*, in the *broad way to hell*. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that Day exempt themselues from their owne most grieuous punishments. Mat 7. 13 Exod 23. 2

The third hinderance of piety,

3. *The long escaping of deserued punishment* in this life. *Because sentence* (saith *Salomon*) *is not speedily executed against an euill worker, therefore the hearts of the Children of men are fully set in them to do euill*, not knowing *that the patience of God* [h] *leadeth them to repentance*. But when his patience is abused, & mans *sins* are ripned, [i] his Eccl. 8. 11. h Rom. 2. i Pet. 4.

1 Sam. 3. 31
Ezec. 39. 8

his *Iustice* will at once both
gin, *and make an end* of the
ner: and hee will recompe
the *slownesse* of his delay, w
the *grieuousnesse* of his punis
ment. Though they were su
fered to run on the skore all t
dayes of their life: yet they sh
bee sure to pay the vtmost fa
thing, at the day of their death
And whilest they suppose them
selues to bee free from iudge
ment; they are already smitte
with the heauiest of GODS
Iudgements; a i heart that ca
not repent. The Stone in the
reines or bladder, is a greiuou
paine that kills many a man
body: but there is no disease
to the *stone* in the *heart*, whereof
k *Nabal* died, and killeth mil
ons of soules. They refuse the
tryall of *Christ* and his *Crosse*
but they are stoned by hells Ex
ecutioner, to eternall death.

i Rom 2. 5. ἀμετανόητον φὶν καρδίαν. *Cum penitere nescium.*

k 2 Sam. 25. 37.

Because many Nobles and
gentlemen, are not smiten with

resent Iudgement, for their outragious *Swearing*, *Adul-* *ry*, *Drunkenesse*, *Oppression*, *Pro-* *phaning of the Sabbath*, and dis-graceſull neglect of *Gods Wor-* *ship* and *Seruice*; they begin to doubt of diuine *Prouidence* and *Iustice*. Both which two *Eyes*, they wold as willingly put out in God, as the *Philistims* bored out the *Eyes* of *Samson*. It is greatly therefore to bee feared; leſt they will prouoke the *Lord* to cry out againſt them, as *Samson* againſt the *Philistims*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my *Pro-* *uidence* and *Iustice*. Leade mee therefore to theſe cheiſe *Pil-* *lars*, whereupon the Realme standeth; that I may pull the *Realme* vpon their *heads*, and be at once auenged on them for my two eyes. Let not *Gods pa-* *tience* hinder thy repentance: bus-

Iud. 16. 28.

Iud. 26. 16 &c.

but because hee is so pari
therefore doe thou the rat
repent.

The fourth hinderance of Piety.

4. *The Presumption of G*
mercie. For when men are inst
convinced of their sins, for
with they betake themselus t
this *Shield*, *Christ is merc*
full: so that euery sinner mak
Christ the *Paterne* of his sinn
as though hee had come int
the World, to bolster sinn
and not to destroy the *works*
the Deuell. Hereupon the ca
nall Christian presumeth, th
though he continueth a whi
longer in his sinne, God wi
not shorten his dayes. B
what is this but to be an Impl
cite Atheist? Doubting, th
either GOD seeth not h
sinnes, or if hee doth, th
hee is not iust: for if hee b
leeueth that God is iust, h
can hee thinke that God, w

1 Ioh. 3. 3.

or sinne so seuerely punisheth others, can loue him, who still loueth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent, *and turne from iniquitie in Iacob.* But *if any man blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornenesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not bee mercifull to him, &c.* O mad men, who dare blesse themselues, when God pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding mercie in Christ. *Let therefore the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for hee is very readie to forgiue.*

Isa. 59. 20. Deu. 29. 19.

Isa. 55. 7.

Despaire

Despaire is nothing so d
erous as Presumption. For
reade not in all the Script
of aboue three ar foure, w
roaring Despaire ouerthr
But secure *Presumption* h
sent millions to perdition wit
out any noyse. As therefo
the Damsels *of Israel* sang
their dances, *Saul had kild*
thousand, and Dauid his ten
thousands; so may I say, th
Despaire of Gods mercy ha
damned *thousands*, but the Pre
sumption of Gods mercy ha
damned *ten thousand*, and se
them quicke to Hell, whe
now they remaine in eterna
torments without all helpe o
ease, or hope of Redemption
God spared the *Theefe*, bu
not his *Fellow*. God spared on
that no man might *despaire*
God spared but *one*, that n
man should *presume*: Ioyfu
assurance to a sinner that re
pents: no comfort to him t

y Sanct. *Metuendum est ne te occidat spes, & cum multum speres de misericordia incidas in iudicium*, Aug.

Luk. 23. *Latronis exemplum non est exemplum imitationis, sed consolationis.*

maines *impenitent*. God is in-
nite in mercy, but to them
nely, who turne from their
nnes, to serue him in *holinesse*:
ithout which no man shall see
he lord Heb. 12 14. To keepe
hee therefore from the hinde-
nce of presumption: remem-
er, that as *Christ*, is a *Sauiour*, Ioh. 5. 45.
o *Moses* is an Accuser. Liue
herfore, as though there were
o *Gospel*: die as though there
ere no *Law*. Passe thy life, as
hough thou wert vnder the
onduct of *Moses*: Depart this
ife as if thou knewest none
ut Christ and him crucified.
resume not, if thou wilt not
erish: Repent, if thou wilt be
aued. *Qui dat pœnitenti veniam, non dabit procrastinanti pœnitentiam.* Aug.

The fift hinderance of Piety.

5. *Euill Company*, commonly tearmed *Good fellowes*: but in-
deed, the Deuils chiefe instru-
ments, to hinder a wretched
sinner from repentance and
iety. The first signe of Gods
fauour

fauour to a ſinner, is to g
him g ace to forſake euill c
panions: ſuch, who wilf
continue in ſinn, contemne
meanes of their calling, gybe
at the ſinceritie of profeſſ
in others, and ſhaming Chri
an Religion by their owne p
phane liues. Theſe ſit in the ſ
Pſal. 1.1. of the Scorners: For, aſſoo
as God admits a ſinner to b
one of his people; he bids hi
Apoc. 18.4 *come out of Babylon.* Euery le
companie is a *Babylon.* Out
which, let euery child of G
either keepe himſelfe: or if h
be in, thinke that hee hear
his *Fathers voice* ſounding
Luk. 22.62 his eare, *Come out of Babylo*
my Child. As ſoone as Chri
looked in mercy vpon Peter
hee went out of the compan
that was in the high Preil
Hall; and *wept bitterly* for his o
fence. *Dauid* vowed (vpon
Pſal. 6.8. couery) a new life, ſaid: *Aw*
from mee, all you workers of in
quit

ity, &c. As if it were vnpos-
ble to become a *new* man, till
e had ſhaken off all olde ill
mpanions. The trueſt proofe
f a mans *Religion*, is the qua-
ty of his *companions*. *Prophane*
mpanions are the chiefe ene-
ies of *Piety*, and quellers of
oly motions. Many a time is
ore Chriſt (offering to be new
orne in thee) thruſt into the
table; when theſe lewd com-
anions, by their *drinking*, Luke 2.
ayes and *ieſts*, take vp all the
eſt roomes in the *Inne* of thy
eart. Oh, let not the compa-
y of earthly *ſinners* hinder
hee from the ſociety of hea-
enly *Saints* and *Angels*.

The ſixt hinderance of Piety.

6. *A conceited feare, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to waxe too ſadde and penſiue*: whereas, indeede none can bet-
er ioy, nor haue more cauſe
o reioyce then the pious and
religious

Rom. 5. 2. *religious* Christian. For as soo
as they are *iustified by faith*; t
haue peace with God, than whi
there can bee no greater io
Besides they haue already t
Kingdome of Grace, descend
into their heartes: as an ass
rance; that (in Gods good tim
they shall ascend into his *King*
dome of Glory. This *Kingdo*
of Grace consists in 3. things
Rom. 14. 17 First, *Righteousnesse*, for hauin
Christes righteousnesse to iust
fie them before God, they en
deauour to liue righteously b
fore men. Secondly, *Pea*
for the peace of conscience in
separably followes a righteou
conuersation. Thirdly; *the io*
of the Holy Ghost; which io
is onely felt in the Peace of
good Conscience, and is s
2 Phil. 4. 7. great, that it *passeth all vnder*
standing. No *tongue* can expres
it, no *heart* can conceiue it, bu
onely hee that feeles it. Thi
is that *fulnesse of ioy*, whic

Christ

hrist promised his Disciples b the midst of their troubles, oy that no man could take from em. The feeling of this ioy, auid vpon his repentance gged so earnestly at the hāds God: c *Restore to me the ioy of y saluation.* And if the Anls in heauen d *reioyce* so much the *conuersion of a* Sinner; e ioy of a Sinner conuerted ust needs be exceeding great his owne heart. It is *worldly rrow*, that snowes so timely on mens heads, and fills the rrowes of their hearts with e sorrowes of death. The *godsorrow* of the godly (when od thinkes it meete to trie nem) causeth in them *Repenance not to bee repented of:* for doth but further their salvaon. And in all such tribulatin, they shall bee sure to haue he f *Holy Ghost* to bee their omforter: who will g make out onsolations to abound through Christ,

b Ioh. 16. 24 vers. 22

c Psa. 51. 12

d Lu. 15. 7 10

e 2 Cor. 7 10

f Ioh 14. 16 17.

g 2 Cor. 5. 1

Christ, as the ſuffetings of C
ſhall abound in vs. But whil
man liueth in impiety, he h
h Iſa. 57. 21 *no peace*, ſaith *Eſay*: his *la*
i Eccleſ. 2. *ter* is but madneſſe (ſaith i *Sa*
mon:) *his riches* are but k *clay* ſa
k Abak. 2, 6 *Abakuk*: nay, the *Apoſtle*
teemes them noe better th
l Phil. 3. 8. l *dung* (in compariſon of the
ous mans treaſure:) all h
Luk 6, 25. *ioyes* ſhall end in *woes*; ſa
Chriſt *Let* not therefore th
falſe feare hinder thee from t
practiſe of piety. Better it is
goe ſickly (with *Lazarus*
Heauen, than full of mirth a
pleaſure, with *Diues*, to *He*
Better it is to mourn for a ti
with *men*, than to be tormente
foreuer with *Diuels*.

Plaret ſi ſciret vnum tua tempora menſem: Rides quum non ſit ſorſitan vnus dies Th. Morus.

The ſeuenth hinderance of Piety.

7. And laſtly, The *hope of lo*
life, for, were it poſſible that
wicked liuer thought *this* ye
to be his *laſt yeere* this *mon*
his laſt *moneth*, this *weeke* h

t weeke but that hee would
ange and amend his wicked
e? No verily, hee would vse
e best meanes to repent & to
come a new man. But as the
h man in the Gospel promi-
d himselfe *many yeeres to liue* Luk. 12. 19.
ease mirth and fulnesse; when 20.
e had not one night to liue
nger: so, many wicked Epi-
res falsely promise them-
ues the age of *many yeeres*,
hen the thread of their life is
eady al nost drawne out to
end. So *Ieremy* ascribes the
use of the Iewes sins and ca-
mities to this, that *she remem-* Lam. 1. 9.
red not her last end.

The longest space betwixt a
ans comming by the wombe
nd going by the *graue*, is but
ort for, *Man that is borne of a*
oman hath but a short time to Iob. 14. 1.
e. Hee hath but a *few dayes*
nd those full of nothing, but
oubles. And, except the Pra-
ice of Piety; how much bet-

ter

ter is the state of the child t
yesterday was *baptized*, and
day is buried, then *Methu-*
lems, who liued nine hund
sixtie nineye res, & then di
of the two, Happier the *Ba*
becauſe he had leſſe ſinne; a
fewer *ſorrowes*. And what n
remains of both, but *a bare*
membrance? What truſt ſhou
a man repoſe in long life; ſe
ing the whole life of man
nothing but a ſtingring de
ſo that as the Apoſtle prote
a man dieth daily

Quotidie morimur, quotidie enim demitur pars vitæ & tunc quoque cum crescimus vita decrescit. Viues.

1 Cor. 15. 31

Harke in thine eare, Oſeo
fellow; thy life is but a puſe
breath in thy noſtrels truſt
to it. Thy *Soule* dwells in
houſe of clay, that will fall,
it bee long; as may appeare
the *dimneſſe of thy Eyes*,
deafeneſſe of thy *Eares*,
wrinkles in thy *Cheekes*, the
tenneſſe of thy *Teeth*, the *wea*
nes of thy *Sinewes*, the *trembl*
of thy *Hands*, the *Kalender*

Iam. 2. 2.

ny bones, the *shortnesse* of thy *eepe* and euery *gray haire*, as so *any Summoners*, bids the pre-*are* for thy *long home*. Come *t* vs in the meane while walk *o* thy fathers coffin; breake *pen* the lidde: see heare, how *hat Corruption is thy Father*, *nd the Worme thy Mother and* Iob. 17.14. *ister*: seest thou how these *e*? so must thou bee ere long, *oole*: thou knowest not how *one*. Thy *Houre glasse* run-*eth* apace, and in all places; *Death* in the meane-while wai-*th* for thee.

The whole life of man (saue *hat* is spent in Gods seruice) *but* a foolery: for a man liues *rty yeeres*, before hee knowes *mselfe* to bee a *foole*? and by *at* time hee seeth his *folly* his *e is finished*.

Harke (*Husbandman*) before *ou* seest many more *crops* of *rnest*, thy selfe shall bee *ripe*: *d Death* will cut thee downe

Homo est fatuus vsque ad 40. annum deinde vbi agnouit se esse fatuum, vita consumpta est, Luther.

with his *sickle*. Harke (*Trad*
man) ere many *fixe moneths* go
ouer, thy *last moneth* will com
on: after which thou shalt trad
away; and trade no longer.
Harke (*most graue Iudge*) with
in a *few Termes*, the terme o
thy *life* approacheth; wherei
thou shalt cease to *iudge others*,
and goe *thy selfe* to bee iudged.
Harke (*O man of God*) that goe
to the Pulpit; preach this Ser
mon, as it were the last tha
thou sholdest make to thy peo
ple. Harke (*Noble man*) lay
aside the high conceit of thy
Honour; *death*, ere it bee long,
[c] will lay thy *honour* in the dust,
and make thee as base as th
earth, that thou treadest vnde
thy feet. Harke (*thou, that no*
readest this Booke) assure thy
selfe ere it be long, there will b
but *two holes*, where now thy
two eyes are placed: and other
shall reade the truth of this les
son vpon thy *bare skull*, which
now

[c] *Mors Sceptra ligonibus aequat.*

ow thou readeſt in this *little ooke*. How ſoone *I* know not, ut this I am ſure of: that [a] *thy me is appointed, thy* [b] *moneths re determined, thy* [c] *dayes are mbred*, & the very [d] *laſt howre limited*; beyond which thou alt not paſſe. For then, the *firſt borne of death*, mounted n his [e] *pale Horſe*, ſhall alight thy dore, and (notwithſtanding all thy *Wealth thy Honour*, d the *teares of thy deareſt iends*) will carry thee away *ound hand and foote*, as his priner. and keepe thy body vnr a *Loade of Earth*, vntill that y come, wherein thou muſt e brought foorth, to [g] *receiue cording to the things which ou haſt done in that body, whe-er it be good or euil*. Oh let not en the *falſe hope* of an vnrtaine long life, hinder the om becomming a *preſent pra-izer* of Religious Piety. God ffereth grace to day, but

a Iob 14. 14
b Iob 14. 15
c Pſ. 90. 12. Dan. 5. 26. *Stat ſua cuique dies*, Virg.
d Iob 13. 1. & 11. 9.
e Iob. 27. 23.
f Apoc. 6. 8

g 2 Cor. 5. 10.
h Pſal. 95. [illegible] Heb. 3. *Pœnitenti veniam ſpopondit ſed blandi in craſtinum non ſpeſpondit*, Chri.

who promiseth to morrow? They are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitencie*, ere euer they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured, for custome of sin breeds hardnesse of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

Nemo tam diues habuit crastinum vt fauentes posset sibi polliceri, Senec.

Heb. 3. 13.

A *wise man* beeing to goe a farre and foule iourney, wil not lay the heauiest burthen vpon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy feeble and tired old age, whereas now in thy cheifest strength thou canst not lift it, but art readie to stagger vnder it? It is wisedome for him that is to saile a long and dangerous voyage

voyage, to lie playing and sleeping, whilest the *winde* serueth, and the *Sea* is calme; the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather *tempestuous*, the Sea *rageth*, the Ship *rotten*, the Pilot *sicke*, and the Saylors *languishing*? Therefore, *O sinfull Soule*, begin now thy conuersion to God, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those [a] *yeares* draw nigh, when as thou shalt say, *I haue no pleasure in them*. God euer required in his seruice, the [b] *first borne*; and the [c] *first fruites*; and those to bee offered vnto him without delay. So iust [d] *Abel* offered vnto God his *firstlings*, and *fattest Lambes*: and reason good that the *best Lord* should be *first*, and *best* serued. All Gods seruants should therefore [e] *remember to serue their Creator*

a Eccl. 12.

b Ex. 13. 2
c Ex. 22. 29

d Gen 4. 4

e Eccl. 12.

in the dayes of thy youth; and
f Gen 22.23 *early* in the morning like *Abraham*, to sacrifice vnto God
g Gen. 43.3 the *young Isaac* of their age. *You*
shall not see my face (saith *Ioseph*
to his Brethren) *except your brother*
your younger brethren With you
And how shalt thou looke in
the face of *Iesus*, if thou giue
thy *younger yeeres* to the Diuell
and bringest him nothing but
thy blind, lame, and decrepit
old age? Offer it vnto thy Prince
h Mal. 1.8. saith h *Malachie*; If hee will
not accept such an one to serue
him; How shall the *Prince of*
Princes admit such an one to be
i Dan. 1.4. his seruant? If the i *King of Babel* would haue *young men* (*without*
2 Sam. 5.8. *fauoured, and such as had abilities*
in them) *to stand in his Palace*
shall the *King of Heauen* haue
none to stand in his Courts, but
the *blinde* and *lame*, such as the
soule of *Dauid hated*? Thinke
thou, when thou hast serued
Satan with thy *prime yeeres*, to
satisfie

satisfie God with thy dotage? Take heede, lest God turne thee ouer to thy *old Master* againe: that as thou hast, all the dayes of thy life, done *his worke*: so hee may in the end pay thee thy *wages*. Is that a fit time to vndertake by the *serious* exercises of repentance (which is the *work of workes*) to turne thy *sinnefull soule* to God; when thou art not able with all thy strength, to turne thy weary bones on thy soft bed? If thou findest it so hard a matter *now*; thou shalt finde it farre harder *then*. For thy sin will waxe stronger, thy *strength* will grow weaker, thy *Conscience* will clogge thee, *paine* wil distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand, with store of *faith*, *patience*, and *consolation*, thou shalt not bee able either to meditat thy *selfe*, or to

heare the words of comfort from others: not to pray alone, nor to ioyne with others who pray for thee. It may bee thou shalt bee taken with a *dumb palsie*, or such a *deadly senselesnesse*, that thou shalt neither *remember God*, nor thinke vp on *thine owne* estate. And doest thou not wel deserue, that God should forget to saue thee in thy death, who art so vnmindfull now to serue him in thy *life?* The *feare of death* will driue many at that time to cry, *Lord, Lord* but Christ protesteth, that *he will not then know them for his.* Yea, many shall then (like *Esau*) *with teares seeke to repent: and yet finde no place of repentance.* For man hath not *free-will* to repent when he wil, but when *God wil* giue him grace: and if mercy shewed herself so inexorable, that she would not open her gates to so *tender* Suiters as *Virgins*; to so earnest

Mat. 7. 22.

Heb. 12. 17

Mat. 25. 11

earneſt ſuters as *knokers*, be-
cauſe they knocked *too lat*:
How thinkeſt thou, that ſhee
will euer ſuffer the to enter her
gates, being ſo impure a wreth
that neuer thinkeſt to leaue
ſinne, till ſinne firſt leaue thee,
and didſt neuer yet knock with
thine *own fiſtes*, vpon the *breſt*
of a penitent heart? And iuſtly
doth her *Grace* deny to open
the *Gats of heauen*: when thou
knockeſt in thine *aduerſity*, who
in thy *proſperity* wouldeſt not
ſuffer Chriſt, whileſt hee knoc-
ked, to enter in at the Doore Apoc. 3. 20
of thy Heart. Truſt not either
late repentance, or long life:
not late repentance; becauſe it
is much to bee feared, leſt that
the repentance which the *fear e*
of death enforceth, *dyes* with a
man *dying*. And the Hypocrite,
who deceiued others in his *life*
may deceiue himſelfe in his
death. God accepteth none but
free-will Offerings and the re-

pentance that pleaseth him must bee voluntary, and not of constraint. Not *long life*; for *old age* will fall vpon the necke of youth: and as nothing is more sure then death, so nothing is more vncertaine then the time of *dying*. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious liuers*, either with the *sword intemperateneſſe, luxurie, surfet*, or some other fearefull maner of *sickeneſſe*. Maiest thou not see, that it is the euill spirit that perswades thee to defer thy Repentance till olde age, when experience tells thee, that not one of a *thousand* that takes thy course, doth euer attaine vnto it. Let *Gods Holy Spirit* mooue thee, not to giue thy selfe any longer *to eate and drinke with the drunken*, lest *thy Master send death for thee in a day, when thou looke-*

Nescientes morimur, finisque ab origine pendet: Et pubescentes iunctâ senectâ premit. Manil.

Requirities vitæ non gaudia, esse senem.

Mat. 27. 49.

not for him, and in an houre that thou art not aware of, and so suddenly cut thee off and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth. But if thou loueſt [a] long life; feare God, and long for life euerlasting. The longeſt life heere, when it comes to the period, will appeare to haue beene but as a [b] tale that is told, a [c] vanishing vapour, a flitting [d] shaddow, a seeming [e] dreame, a glorious flower, growing and [f] florishing in the [g] morning, but in the euening, cut downe and withered: or like a [h] Weauers shuttle, which by winding here and there, swiftly vnwindeth it selfe to an end. It is but a [i] moment, saith Saint Paul. O then the madneſſe of man! that for a moment of [k] sinfull pleasure, will hazard the loſſe of an [l] Eternall waight of glory.

These are the seuen chiefe hinderers of Piety, which must bee

a Deu. 30. 16 Pro. 3. 2. Psal. 3. 2. Isal. 34. 11 &c.
b Psal. 90. 9
c Iam. 4. 14.
d Ps. 109. 23.
e Ps. 76. 5.
f 2 Pet. 1. 24
g Ps. 90. 6.
h Isa. 38. 12
i 2 Cor. 4. 17
k Heb. 11. 25
l 2 Cor. 4. 17

Mark. 16. 9
Luk. 8. 2.

bee cast out like *Mary Magdalens* seuen *Diuels*, before euer thou canst become a *true practizer of Piety*: or haue any sound hope to enioy either *fauour* from Christ by grace, or *fellowship* with him in *glory*.

The Conclusion.

TO conclude all: for as much as thou seest, that *without Christ*, thou art but a *slaue of sinne*, *Deaths vassall*, and *wormes meate*, whose *thoughts* are vaine, whose *deeds* are vile, whose *pleasures* haue scarce beginnings, whose *miseries* neuer know end: What wise man would incurre these *hellish torments*, though he might by liuing in sin, purchase to himselfe for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Salomon*, the *policie* of *Achitophel*, the *voluptuous fare*, and *fine apparell* of *Diues*? for

for what ſhould it auaile a man (as our Sauiour ſaith) *to win the whole world for a time; and then to loſſe his ſoule in Hell for euer?*

And ſeeing that likewiſe thou ſeeſt how great is thy *happineſſe* in Chriſt; and how *vaine* are the *hinderances*, that debar thee from the ſame: *beware* (as the Apoſtle exhorteth) *of the deceitfullneſſe of ſinne.* For that ſinne, which ſeemes now to bee ſo pleaſing to thy corrupt nature, will on day prooue the *bitterest* enemy to thy *diſtreſſed ſoule*: and in the meane while *harden* (vnawars) thine *impenitent heart.* Heb. 3. 13.

Sinne (as a *Serpent*) ſeemes beautifull to the eye: but take heede of the ſting behinde: whoſe venemous effects if thou knewest, thou wouldſt as carefully flie from ſinne, as from a *Serpent*: for

1. *Sinne* did neuer any man *good*,

good, and the more ſinne a man hath commited, the more odious hee hath made himſelfe to God; the more hatfull to all good men.

2. Sinne brought vpon thee all the *euill croſſes, loſſes, diſgraces, and ſickneſſe, that euer befell thee.* Pſ.107.17. *Fooles* (ſaith *Dauid*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* *Ieremy in lamenting manner* aſked the queſtion; *Wherefore is the liuing man ſorrowfull?* Lam.3.30. The *Holy Ghoſt* anſwereth him, *Man ſuffereth for his ſin.* Hereupon the Prophet takes vp that *dolefull out-cry* againſt ſin, as the cauſe of all their miſeries: Lam.5.16. *Woe now vnto vs that euer we haue ſinned.*

3. If thou doeſt not ſpeedily repent thee of thy ſinnes, they will bring vpon thee yet farre *greater plagues, loſſes, croſſes, ſhame, and iudgement*, then euer hitherto befell thee. Read

Leuit.

Leuit. 29. 18. &c. Deut. 28. 15, &c.

4. And lastly, if thou wilt not *cast off* thy sinne; God (when *the measure of thine iniquitie is full*) *will cast thee off* for thy sin: for as he is iust, so he hath power *to kill and cast into Hell, all hardened and impenitent sinners.* If therefor thou wilt auoid the *cursed effects* of sinne in this life, and the eternall wrath due thereto in the world to come, and bee assured that thou art not *one of those*, who are giuen ouer to a *reprobate sense*; *Let then* (O sinner) *my counsell be acceptable vnto thee: breake off thy sinnes by righteousnesse, and thine iniquities, by shewing mercy towards the poore: O let there* (at length) *bee an healing of thine error.* *Nathan* vsed but one Parable, & *Dauid* was conuerted: *Ionas* preached but once to Niniue, and the whole City *repented*; Christ looked but *once* on Peter

Gen. 15. 16

Dan. 4. 24.

2 Sam. 12. 13.

Ioh. 3. 5 &c.

Luk. 22. 62 *Peter*, and *hee went out and w*
bitterly. And now that thou ar
oft, and so louingly entreated
not by a *Prophet*, but by *Christ*
the Lord of Prophets: yea, tha
2 Cor. 5. 22 *God himselfe*, by his *Embassa-*
dores, doth *pray thee to be recon-*
ciled vnto him, leaue off thine a
dulterie, with *Dauid*, repent o
thy sinnes like a true *Niniuite*
and whilest Christ looketh in
mercy vpon thee; leaue thy
wicked companions, and weep
bitterly for thine offences.

Content not thy selfe with
that *formall religion*, which *un-*
regenerated men haue framed
to themselues, in stead of *sincere*
deuotion. for in the *multitude o*
opinions, most men haue almos
lost the *practice of true Religi-*
on. Thinke not that thou ar
a Christian good enough, be
cause thou doest as the *most*, b
are not so bad as the worst. N
man is so wicked that hee
addicted to all kinde of vice
for

for there is an *Antipathie* wixt ſome vices:) But remember that Chriſt ſaith: *Except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſies, yee ſhall in no caſe enter into the Kingdome of Heauen.* Conſider with thy ſelfe, how farre thou commeſt ſhort of the *Phariſes*, in *faſting, praying, frequenting the Church*, and *in giueing of almes*. Thinke with thy ſelfe how manie *Pagans*, who neuer knew *Baptiſme*; yet in *morall vertues* and *honeſty of life*, doe goe farre beyond thee. Where is then the life of Chriſt thy *Maſter?* and how far art thou from being a *true Chriſtian?* If thou doſt willingly yeeld to liue in any one *groſſe ſinne*, thou canſt not haue a regenerated Soule: though thou reformeſt thy ſelfe like *Herod*, from *many* other *vices*. A true Chriſtian muſt haue reſpect to walk in the *truth* of his heart,

Math. 5. 20.

Mark. 6. 10.

heart, in all the Commande
ments of God alike: for (sait
Iam. 2. 10. S. *Iames*) *Hee that shall offend*
one point of the Law (wilfully)
1. Pet. 2. 1. *guilty of all.* And *Peter* bids
lay aside (not some, but) *all*
lice, guile, and hyprocrisie, &c. o
sinnne is enough to damne
mans soule, without *repentanc*
dreame not to goe to Heauen
by any *neerer*, or *easier* way th
Christ hath trained vnto vs
his Word. The way to Hea
Mat. 7. 14 is not *easie* or *common*, but *str*
Mat. 19. 23 and *narrow*: yea, *so narrow*, th
Mat. 7. 14. Christ protestech, that a *r*
& 23. 14. *man shall hardly enter into t*
Luk. 13. 24. *Kingdome of Heauen*, and th
those who *enter*, are but *fe*
and that those *few* cannot g
in, but by *striuing* & that sou
of those who *striue* to enter in
shall *not bee able*. This all Go
Saints (whilest they here line
knew well; when with so
ten *fasting*, so earnest prayer
so frequent hearing the Wor
an

and receiuing the Sacraments, and with such abundance of teares, they deuoutly begged at the hands of God, for Christs sake, to bee receiued into his Kingdome.

If thou wilt not beleeue this truth; I assure thee that the *Diuell*, which perswades thee *now*, that it is easie to attaine Heauen, will tell thee *hereafter*, that it is the hardest busines in the world. If therefore thou art desirous to purchasse *sound assurance* of saluation to thy Soule, and to goe the right and safe way to Heauen: get forthwith (like a *wise Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy conuersation: that thou maist be in *a continuall readinesse* to meete the *Bridegroome*, whether hee commeth by Death, or by Iudgement. Which, that thou maiest the better doe, let this be thy *daily practice*. Matth. 25. &c.

Now

How a priuate man must b gin the Morning with Pietie.

As soone as euer thou a keth in the *morning*, ke the *doore* of thy *heart* fast, s that no *Earthly thought* enter, before that *God* be c in first; and let *him* (before others) haue the *first* p therein. So all euill thoug either will not *dare* to come or shall the easier bee *kept* and the heart will more sa of *pietie* and *godlinesse* all the after. But if thy heart bee (at thy first waking) filled w some meditations of God his Word; and dressed like *Lampe* in the Tabernacle eu Morning and euening, with *Oyle Oliue of Gods Word*; perfumed with the sweete *cense* of *Prayer*: *Satan* will tempt to fill it with wo

a *Primitiaris & cordis Deo offerenda, Amb. in Psal.* 119.

Exod. 27. 20 21. Exod. 3. 6. 7. psal 34. 1. 2.

c

res, or fleshly desires, so that
wil grow vnfit for the seruice
God, al the day after sending
rth nothing, but the *stench*
corrupt and *lying* words, & of
sh and *blasphemous* Oathes.

Begin therefore euery daies
orke, with *Gods Word* and
rayer. And offer vp vnto God
pon the *Alter* of a [a] *contrite*
eart, the [b] *groanes* of thy *spirit*
nd the [c] *calues of thy lips*, as thy
orning sacrifice, and the first
uits of the day: and as soone
thou awakest, say vnto him
us.

a Psal. 51.
b Rom. 8.
c Hos. 13. 2.

A short Soliloquie, when one first wakes in the Morning.

MY *soule waiteth on thee, O Lord, more then the morning Watch watcheth for the Morning: O God, therefore be mercifull vnto mee, and blesse mee, and cause thy face to shine*

Psal. 130. 6.
Psal. 67. 1.

upon

vpon mee: fill mee with thy mer
this morning, so shall I reioyce a
be glad all my dayes.

Meditations for the Morning.

Then meditate,

1. HOw Almighty G
can (in the *Resi*
rection) as easily *raise* vp thy b
dy out of the *Graue*, from t
sleepe of death; as hee hath th
Morning wakened thee int
Bed, out of the sleep of *Natu*
At the dawning of which
surrection day, *Christ shall co*
to bee glorified in his Saints: a
euery one of the bodies of t
thousands of his *Saints* (beci
fashioned like vnto his *glori*
body shall *shine* as *bright* as t
Sun. All the *Angels* shining lik
wise in their glory: the bo
of *Christ* surpassing them all
splendor and *glory*: and the G
he

Psal. 99. 14.
2 Thes. 1. 10.
Iude. v. 14.
Phil. 3. 21.
Mat. 13. 43
and 17. 2.
[illegible] 3. 31.

ad excelling it. If the rising
one Sun, make the Morning
ie so *glorious*; what a bright-
ining and glorious Morning
ill that bee, when so many
ouſand thouſands of bodies, far
ighter then the *Sunne*, ſhall
peare and accompany Christ
d his glorious *Traine*, com- Act. 17. 31.
ing to keepe his generall *Seſ-* 1 Cor 6. 3.
ns of *Righteouſneſſe*, and to Iude v. 19.
dge the wicked *angels*, and
vngodly *Men*: And let not
y tranſitory profit, pleaſure,
vaine glory of this day, cauſe
ee to loſe thy part and por-
on of the *Eternall* bliſſe and
ory of that day, which is pro-
rly termed the *Reſurrection* Luk. 14. 14.
the Iuſt. Beaſts haue *bodily*
es to ſee the *ordinary* light of
e day: but endeuor thou with
e *eyes of Faith*, to fore-ſee the
orious light of this *Day*.
2. That thou knowest not 1 Pet. 5. 8.
w *neere* the euill *ſpirit* which Iohn 8. 44.
ht *and day like a roaring Ly-*
on

on walketh about, seeking to de-
uour thee) was vnto thee wh-
leſt thou ſleeptſt, and waſt n-
able to helpe thy ſelfe: and th-
thou knoweſt not what mi-
chiefe he would haue done
thee, had not God *hedged* th-
& thine with his euer-waki-
prouidence, & guarded the wi-
his holy and bleſſed *Angels*.

Iob. 1. 10. Pſal. 121. 4, Pſal. 34. 7. and 91. 11. Gen. 32. 1, 2 2 King. 6. 16.

3. If thou heareſt the *Co-*
crow remember *Peter* to
tate him, and call to minde th-
Cock-crowing ſound of the
Trumpet, which ſhall wak-
thee from the dead. And co-
ſider in what caſe thou art, if
founded *now*: and becom-
ſuch as thou wouldeſt wiſh
bee *then*: leſt at *that day* tho-
wilt wiſh that thou hadſt n-
uer ſeene *this*: yea, curſe th-
day of thy *naturall birth*, f-
want of beeing new borne
ſpirituall grace. * When t-
Cocke crowes, the *Theife* de-
paires of his hope, and gi-
ou-

Luk. 22. 61 62.

Ier. 20. 14. Iob. 3. 1. Tit. 3. 5.

* *Gallo ca-*
nente ſuas
Latro relin-
quit Inſidias,
&c.
Ambr.
Hexam. lib.
5 cap. 14.

uer his nights enterprize: ſo
h: *Duell* ceaſeth to tempt or
tempt any further, when hee
eares the deuout ſoule, wa-
ing her ſelfe with Morning
rayer.

4. Remember that Almigh- Pſ.139.2.3
y God is about thy bed, and
eth thy downe-lying and thy
priſing, vnderſtandeth thy
houghts, and is acquainted
ith all thy wayes. Remember
kewiſe: that his holy *Angels*,
ho guarded and watched o-
er thee all night, doe alſo be-
old how thou wakeſt and ri-
ſt. doe all things therefore as
the awfull *preſence* of God, Gen.31.49.
d in the ſight of his holy *An-* & 22.1.2.
els. Pſal.91.5.
11

5. As thou art putting on Act.12.11.
ine apparell remember, that
ey were firſt giuen as cou e-
ngs of ſhame, being the fil-
y effect of ſinne: and that
ey are made but of the offalls
excrements of dead beaſts.

Therfore whether thou respe
the *ſtuffe*, or the firſt *inſtitu*
on, thou haſt ſo little cauſe to b
proud of them: that thou ha
great cauſe to bee humbled a
the ſight and wearing of them
ſeeing the *richeſt apparell* a
but fine couers of the foule
ſhame. Meditate rather, tha
as thine apparell ſerues to *cou*
thy ſhame, and to *fence* thy bo
dy from cold: ſo thou ſhou
deſt be as carefull to couer th
Mat. 22. 11 *Soule* with that *wedding Ga*
Rom. 13. 14 *ment*, which is the *Righteou*
1 Cor. 1. 30 *neſſe* of *Chriſt*, and (becau
Phil. 3. 9. apprehended by our faith). a
Apo. 19. 18 led the *Righteouſneſſe of t*
Eph. 4. 24. *Saints*: Leſt, whileſt wee a
richly *apparelled* in the ſight
man, we be not found to wal
naked, (ſo that all our filth
Apo. 16. 15. neſſe bee ſeene) in the ſight
God. But that with *his righ*
ouſneſſe (as with a *Robe*) we m
couer our ſelues from perp
tuall ſhame; and ſhield o
ſoul

ules from the fiery cold that ill procure infernall weeping *nd gnashing of teeth.* And with- ll consider, how blessed a peo- le were our *Nation*, if euery *lken sute* did couer a sanctifi- d soule. And yet a man would hinke, that on whom God estowed most of these out- ard blessings; of them hee ould receiue greatest *inward hankes.* But if it prooue other- ise; their reckoning will rooue the heauier in the day f their *Accounts.*

Mat. 22. 13.

Luk. 22. 48

6. Consider, how Gods *mer-* is rene wed vnto thee euerie orning, in giuing thee (as it ere) a *new life:* and in causing he *Sunne*, after his vncessant ce, to rise again to giue thee *ght.* Let not then his glorious ght burne in vaine: but pre- nt rather (as oft as thou nst) the *Sunne-rising*, to giue od *thanks:* and kneeling down thy bed-side, salute him at

Lam. 3. 23. Phil. 19. 5.

wisd. 15. 23.

the *day-spring* with some de-uout *Antelucanum*, or Mor-ning *Soliloquie*, containing a humble confession of thy *sinne* the pardon of thy faults, a thankesgiuing for all his *bene-fits* and a crauing of his graci-ous *protection* to his *Church*, th-*selfe*, & all that doe belong vn-to thee.

Briefe directions how to read th-Holy Scriptures, euen euer-yeere ouer, with ease, profit, an-reuerence.

BVt for as much, that a *Faith* is the *soule*, *so rea-ding* and *meditating of the wor-of God*, are the *Parents of pray-er*. Therfore before thou pray-est in the morning, first read a *Chapter* in the Word of God then meditate a while wit-thy selfe, how many *excellen-things* thou canst remem-

As first, what good councels or exhortations to *good works*. and to *holy life*.

Secondly, what threatnings of *Iudgements*, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, vpon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Chastity*, *Mercy*, *almesdeades*, *Zeale* in his seruice, *Charity*, *faith*, and *trust in God*, and such like Christian vertues.

Fourthly, what gracious deliuerances God hath wrought: and what speciall blessings hee hath bestowed vpon them, who were his true and zealous seruants.

Fiftly apply these things to thine owne heart, and read not these Chapters, as matter of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from

God out of *Heauen* vnto thee
for *whatsoeuer is written*,
written for our learning, Rom
15.4.

Sixthly, read them there
fore with that reuerence, as
God himself stood by, and
spake these wordes vnto thee,
to excite thee to those *vertues*
to dissuade thee from thos
vices: assuring thyselfe, that
such sinnes (as thou readest
there be found in thee with
out repentãce, the like plagues
will fall vpon thee: but if thou
doest practise the *like Piety and*
vertuous deedes, *the like bles*
sings shall come vnto thee and
thine.

In a word, apply all that thou
readest in holy Scripture, to
one of these 2 heads chiefly,
either to confirme thy *faith*;
to increase thy *repentance*: for
as *Sustine & Abstine*, *Beare and*
Forbeare, was the Epitome of
a good Philosophers life: so

Epictet. dict.

Cre

Crede & respisce, *Beleeue and Repent* is the whole summe of a true Christians profession. One Chapter thus read with *vnderstanding*, and meditated with *application*, will better feede and comfort thy soule, than *fiue* read & run ouer without marking their scope or sense, or making any vse thereof to thine owne selfe. if in this manner thou shalt read three Chapters euery day: *one* in the *Morning*, *another at Noone*. and the *thride at Night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgie* appoints for Morning and Euening prayers) thou shalt read ouer all the *Canonicall** scriptures in a *yeere* except sixe Chapters, which thou maist adde to the taske of the last day of the yeere. The reading of the Bible in order, will help thee the better to vnderstand both the *History* and *scope* of the holy *Scriptures*. And

* In the Canonicall Bookes of the old Testament are 139. Chap. but distributing the 150. Psalms into 60. parts. thou shalt find but 841. which being added to 260. (the number of the Chap. in the new Testament) will amount to 1101. diuiding which by thre into 365. (the number of the daies of the yeere) there will remane but sixe, which thou mayest dispose of as it prescribed.

as for the [b] *Apocrypha*, being but penned by *mans spirit*; thou mayest read them at thy pleasure: but beleeue them so farre as they agree with the Canonicall Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy *busines* will not admit thee so much time, as to reade *euerie Morning* a Chapter, &c. O *Man*, remember that thy *life* is but *short*, and that *all thy busines* is but for the vse of this *short life: but saluation or damnation is euerlasting!* Rise vp therefore euerie morning, by so *much* time the earlier: defraud thy *foggy flesh* of so much *sleepe*, but robbe not thy soule of her *food*, nor God of his seruice: and serue the *Almighty* duely, whilest thou hast time and *health*.

Hauing thus read thy Chapter, as thou art about to pray, remember, that *God is a God of*

holinesse,

[b] H. s vigin-ti duos libros lege, cũ Apocryphis verò nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ nõ trãsgrediaris illius terminos. Ac veteris Testamenti (vt dictum est) viginti duos meditare libros. Cyril. Hie Catechis.

holineſſe, whereof he warneth vs by repeating ſo often, [d] *Be ye Holy: for I am Holy*. And when he *deuoured* with a ſudden fire, [e] *Nadab* and *Abihu*, for offering vnto him incenſe, with [f] *ſtrang fire*, (like thoſe now a dayes who offer Prayers from hearts fraught with the fire of *luſt* and *malice*) the Lord would giue no other reaſon of his *iudgements* but this *I will be ſanctified in them that come neere mee*, As if hee ſhould haue ſaid; If I cannot be ſanctified by them who are my ſeruants, in ſeruing mee with that Holineſſe that they ſhould; I will bee ſanctified *on them*, by confounding them with my iuſt iudgements, which their lewdneſſe doth deſerue. God therefore cannot abide any wilfull vncleanneſſe. or filthines in them who ſerue him: inſo much that hee commanded the Iſraelites, that when they were in *Campe*

e Exo. 20. 36.
d Leu 21. 44. & 19. 2 and 20. 7.
e 1 Pet. 2. 5
f Leu. 10. 2

Verſe 3.

against their Enemies, they should digge a hole with a paddle, and couer their excrements: his reason is, *For the Lord thy God walketh in the middest of the Campe, to deliuer thee, and to giue thine enemies before thee: therefore thy Host shall be holy, that hee see no filthy thing in thee, and turne away from thee.*

Deut. 23. 13. 14.

If he will haue men to be so holy in time of Warre in the Field: how much more holinesse expecteth he at our hands in time of peace, in our house? Therefore, saith *Zophar* in *Iob*, *If thou prepare thine heart, and stretch out thine hands toward God to pray: if iniquity bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles.* For as *Esay* saith, *If there bee any vncleannesse in our hand* (that is, *any sin whereof we haue not repented*) *though wee stretch out our hands vnto*

Iob 11. 13. 14.

Esa. 2. 15.

him

him, and make many prayers, the Lord will hide his eyes from vs and will not heare our Prayers Therefore before thou prayest let God see that thy heart is sorrowfull for thy sinne: and that thy mind is *resolued* (thorow the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with *apparel* which beseemeth thy calling, and the Image of God which thou bearest, shut thy chamber doore, and kneele downe at thy bed side or some other conuenient place: and in reuerent maner lifting vp thy heart together with thy hands & *eyes*; as in the presence of God who seeth the *inward intention of thy soule*; offer vp vnto God from the Alter of a contrite heart; thy prayer as a Morning sacrifice, though the *Mediation* of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose
2.Kin.8.27. glory the very *Heauen of Heauens* is not able to cõtain: look down from heauen, vpon me thine vnworthy seruant, who here prostrate my selfe at the
Psal.132.7. Heb.4.16. Dan.9.18. Mat.3.17. *foot stole* of thy *throne of Grace*. But looke vpon me, O Father, through *the merits and mediation of Iesus Christ, thy beloued Sonne, in whom only thou art well pleased.* For of my selfe I am not
Ma.3.3. Ma.5.1.5. worthy to stand in thy presence, or to speake with mine *vncleane lips*, to so holy a God as thou art. For thou knowest that in *sinne I was conceiued* and borne, and that I haue liued euer since in iniquitie: so that I haue broken all thy Holy

Com-

Commandements by sinnefull *motions*, vncleane *thoughts* euill *words*, and wicked *works*, *omitting* many of those duties of Pietie which thou requirest for thy seruice, and *commiting* many of those vices, which thou (vnder the penalty of thy displeasure) hast forbidden.

[Here thou mayest confesse vnto God thy secret sins, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was commited saying, *But more especially, O Lord, I doe here with griefe of heart confesse vnto thee &c.*]

And for these my sinnes, O Lord, I stand here guilty of thy *Curse*, with all the miseries of this life, and euerlasting torments in *Hell fire*, when this wretched life is ended, if thou shouldst deale with mee according to my deserts. Yea, Lord, I confesse, that it is *thy*

Gen. 6.5. Mat. 15.19. and 12.34. Ps. 140.1 Dan. 9.11. Leuit. 26. 14. &c.

Deu. 7.26. Dan. 9.11. Gal. 3.10.

Ezr. 9.13.

Lam. 3. 22. *which indureth for euer, and thy compassion which neuer failes:* that is the cause that I haue not been long a goe consumed. Psal. 130. 3 *But with thee, O Lord, there is mercy, and plentious redemption.* In the multitude therefore of thy *mercy & confidẽce in Christs merits.* I intreat thy diuine Maiestie, that thou wouldest not Psal 5. 7. Psal 135. *enter into Iudgement with thy Seruunt, neither bee extreeme,* Psal. 140. 2 *to marke what I haue hitherto done amisse:* for if thou doest then *no flesh can bee iustified in thy sight;* nor any liuing stand in thy presence. but bee thou Eze. 36. 25. 1 Ioh. 1. 9. mercifull vnto mee, and *wash away all the vncleanesse of my sinne,* with the merits of that precious Blood, which *Iesus Christ* hath shed for mee. And Gal. 2. 3. seeing that he hath borne the burthen of that Curse, which was due to my transgressions: O Lord deliuer mee from my *sinnes,* and from all those *Iudge-*

ments

ents which hang ouer my
ead, as due vnto me for them:
And ſeparate them *as far from*
hy preſence, as the eaſt is from
he Weſt: bury them in the *bu-*
riall of Chriſt; that they may
neuer haue power to riſe vp
againſt me, to ſhame me in this
life, or to condemne me in the
World which is to come. And I
beſeech thee. O Lord, not only
to waſh a way my ſinnes, with
the blood of thine Immacu'ate
Lambe; but alſo to purge my
heart by thy holy Spirit, from
the droſſe of my naturall cor-
ruption: that I may feele thy
Spirit; more and more killing
my ſinne in the power and *pra-*
ctice thereof: ſo that I may with
more free dome of *mind* and li-
berty of *will*, ſerue thee the *euer*
liuing God, in righteouſneſſe and
holineſſe, this day: And giue me
grace, that by the direction &
aſsiſtance of the ſame thy holy
Spirit, I may perſeuere, to be
thy

Pſal. 103. 12.

Col. 2. 12. 13.
Eph. 2 5. 6.
Ioh. 1. 29.
Pſa 51. 7. 10.

Gal. 4. 24. 25.
Luk. 1. 74. 75.

thy *faithfull* and *vnfained* [s]
uant vnto my liues end, th
Mat. 24. 13 when this *mortal life* is ended
may be made a partaker of [i]
mortality, and euerlasting hap
pineſſe in thy Heauenly King
dome. In the meane time, O
Lord whileſt it is thy bleſſe
will and pleaſure, that I ma
continue to ſpend and end tha
ſmall number and remnant o
dayes, which thou haſt appoin
ted for me to liue in this *vale* o
miſery: *Teach mee ſo to number*
my daies, that I may apply my
Pſal. 90. 12 *heart vnto wiſedome*: and as thou
doeſt adde dayes vnto my life,
ſo, good Lord, I beſeech thee
adde *repentance and amendment*
to my dayes; that as I grow
in *yeeres*, ſo I may increaſe in
Grace and fauour with thee,
and all thy people, And to this
end giue vnto mee a ſupply of
all thoſe graces, which thou
knoweſt to be wanting in mee
and *neceſſary* for me; with an en
creaſe

rease of all those good gifts, herewith thou hast already ndowed me: that so I may be he better *enabled* to leade such *godly life and honest conuersatio* as that thy name may thereby be glorified, others may take ood example by mee, and my *ule* may more cherefully feed n the peace of a good consci nce, and be more repleneshed with the ioy of the *Holy Ghost*. nd here, O Lord, according o my bounden dutie, I giue hee most humble and hearty hanks, for all those blessinges, which of thy goodnesse thou ast bestowed vpon mee. And amely, for that thou hast of hy free loue, according to thin eternall *purpose elected me, before he foundation of the World* was aide, vnto saluation in *Iesus Christ*: for that thou hast *creas ed* me after thine *owne Image*: & hast begun to restore that in me, which wast lost in our first pa-

Rom. 14. 17.

Eph. 1.4. Mat. 25.24

Gen. 9 6. Eph 4 24. Col. 3. 10

Parents: for that thou hast ef-
fectualy called me by the wor-
king of thy *Spirit* in the *preach-*
ing of the Gospel, & the recei-
ving of thy Sacraments, to the
knowledge of thy saving grace
& obedience of thy blessed wil;
for that thou hast bought and
redeemed me with the blood of
thine *onely begotten Sonne*, from
the torment of *Hell*, and thrall
of *Sathan*: for that thou hast by
Faith in Christ, *freely iustifie*
mee, who am *by nature the*
child of wrath: for that thou
hast in good measur sanctifie
me by thy holy Spirit, and gi-
uest mee so large a time to re-
pent, together with the means
of Repentance. I thanke thee
likewise, good Lord, for my
life, *health*, *wealth*, *food*, *rayment*,
peace, *prosperity and plenty*: and
for that thou hast preserued
me this night from all perils &
dangers of *Body* and *Soule*, and
hast brought mee safe to the
be-

beginning of this day. And as thou haſt now wakned my *body* from *ſleepe*: ſo I beſeech thee, waken *my ſoule from ſinne* and carnall ſecuritie: and as thou haſt cauſed the Light of the day to ſhinne in my bodily eyes: ſo, good Lord, cauſe the light of thy *Word* and *Holy Spirit*, to *illuminate my heart*: and giue mee grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day: and that I may *endeuour to keepe faith and a cleere conſcience towards thee, and toward all men*, in al my thoughts words, and dealings. And ſo good Lord, bleſſe all my *ſtudies* and *actiones*, which I ſhal take in hand this day as that they may tẽd to th *glory* the good of others, and the comfort of mine owne ſoule and conſcience in that day, when I ſhall make my finall *Accounts* vnto thee for them. Oh my God, keepe thy

Eph. 5. 13.

Luk. 16. 8.
Phil. 2. 15.
Act. 24. 16.

ſeruant

ſeruant that I doe no evil v
any man this day: and let it
thy bleſſed Will, not to ſuf
the *Deuill*, nor his wicked
Zach. 3.2: *gels*, nor any of his euill mem
bers or my malicious enemies
to haue any power to doe me
any hurt or violence. But le
the eye of thy holy prouidenc
watch ouer me, *for good, and n*
Pſal. 3.7. *for euill*: and command th
holy Angels to pitch their Tent
round about mee, for my defenc
and ſafety in my going out an
comming in, as thou *haſt pro*
Pſal. 91. 11 *miſed* they ſhould doe abou
Phil. 3 1.5. them that feare thy name. Fo
Luk. 23.49 *into thy hands O Father, I do*
here commend my ſoule, and bo
dy, my actions, and al that euer
I haue to be guided, defended
and protected by thee: being
aſſured, that whatſoeuer thou
takeſt into thy cuſtody, can
not periſh nor ſuffer any hurt o
harme. And if at any time thi
day, I ſhall through *frailty for-*
ge

thee; yet Lord, I beseech
ee doe thou *in mercy remem-*
me. And I pray not vnto Neh. 13.31
ce, *O Father*, for my selfe a-
ne, but I beseech thee also
e mercifull vnto thy whole
hurch and chosen people,
herefoeuer they liue vpon
e face of the earth. De-
nd them from the rage and
rannie of the *Deuill*, the *World*
d *Antichrist*. Giue thy Gos-
ll, a free and a ioyfull passage
orow the *World*, for the con-
rsion of those, who bee-
ng to thine *Election* and *King-*
me.

Blesse the *Churches* and Ps. 51.18.
ingdomes (wherein wee liue) 19.
ith the continuance of *Peace* Isa. 39.8.
stice, and *true Religion*. De-
nd the KINGS MAIESTIE
om al his enemies, and grant
n a long life, in *health*, and al
ppinesse, to raigne ouer vs.
esse the *Prince* PALATINE
Rhine, and the gratious Psa. 32.15.
ADY ELIZABETH, 1 Tim. 2.2
Heb. 6.15.

his Wife. Encreaſe in them a
Heroicall gifts, and *Spiritu*
graces, which may make them
fit for thoſe places, for which
1 Tim. 2. 2. thou haſt ordained them. Di
rect all the *Nobilitie*, *Biſhops*
Miniſters, and *Magiſtrate*
of this Church and Common
wealth, to gouerne the *Com*
mons in true Religion, *Iuſtice*, O
bedience and tranquillitie. Be
merciſull vnto all the Brethre
which feare thee, and call vpo
thy name. And comfort as ma
Iam. 5. 15. ny among them as are ſick
and comfortleſſe in body, or i
minde: eſpecially, bee fauou
rable to all ſuch as ſuffer an
trouble or perſecution for the
Heb. 1. 13. teſtimony of thy truth, and ho
1 Cor. 10. 13. ly *Goſpell*: And giue them
gratious *deliuerance* out of a
2 Tim. 2. 9. their troubles, which way
2 Cor. 1. 5. &c. ſhall ſeem beſt to thy *wiſedo*
for the glory of thy *Name*,
further enlarging of the Tru
and the more ample increaſ
o

f their own comfort and con-
olation. Haſten thy comming,
O bleſſed *Sauiour*, and end
heſe *ſinfull* dayes. And giue me
race, that like a *wiſe Virgin*, I
ay bee prepared with *Oyle* in
ny Lampe, to meete thee the
weete *Bride-groome* of my
oule: at the comming: whe-
her it be by the day of death,
r of *Iudgement*: : And then
Lord Ieſus, come when thou
ilt : *euen Lord Ieſus, come*
uickly. Theſe, and all other
Graces, which thou knoweſt
eedefull and neceſſary for me
his day and euer more, I humb-
ly begge and craue at thy
ands, O Father giuing thee
hy glory, in that forme of
Prayer which CHRIST him
elfe hath taught me to ſay vn-
o thee :

Mar. 25. 1. &c.

Apo. 22. 20

Our Father which art in Hea-
en, Hallowed bee thy Name,
&c.

Me-

Meditations to ſtirre vp to Morning Prayer.

IF when thou art about to pray, Sathan ſhall ſugge that thy prayers are too long and that therefore it were be ter either to *omit* prayers, or t to *cut* them ſhorter: medita

Heb. 13.15. 16. that prayer is thy *ſpirituall ſa crifice wherewith God is well plea ſed*: and therefore it is ſodi pleaſing to the *Diuell*, and ſ irkſome to thy *fleſh*. And the fore thy *Affections* (will they nill they) to ſo holy an exerci aſſuring thy ſelfe, that it doe by ſo much the more pleaſe G by how much the more it vnpleaſing to thy *fleſh*.

2. Forget not how the *Ghoſt* puts it downe as a ſpec all *note* of reprobats: *They c*

Pſal. 14.4. Pſal. 53.4. *not vpon the Lord: They call n upon* GOD. And when *El phaz* ſuppoſed that *Iob* had c

he feare of God, and that
d had cast Iob *out of his fa-*
r; he charg eth him, that he Iob. 15. 14.
trained prayer before God:
king that a ſure note of the
e, and a ſufficient cauſe of the
ner. On the other ſide, that
d had promiſed, that *who-* Rom. 10. 13
ſoeuer ſhal cal on his name, ſhall be
ed. It is certain, that he who
keth no conſcience of the
tie of prayer, hath no *grace of*
holy *Spirit* in him. For the
irit of *grace* and of *prayer*, are Zach. 12. 10
e and therfore *grace & pray-*
oe together. But he that cā
in a *penitent* heart (morning
euening) pray vnto God, it
re, that he hath his *meaſure*
nate in this world, and hee
l haue his *portion* of *glory* in
life which is to come.

Remember, that as loa-
g of meat, and painfulnes
eaking, are two ſymptoms
, ſicke bodie: ſo if ſome-
of praying, when thou ſhal-

kest with God, and care
in hearing, when God
word speaks vnto thee, are
sure signes of a sicke soule.

4. Call to minde the z
deuotion of the Christi
the *Primitiue Church*:
spent many whole night
vigils in watching and pr
for the forgiuenes of the
and that they might be f
ready at the comming
Christ. And how that D
was not content *to pray at*
ning, at Euening, and at N
but hee would also *rise*
Mid-night, to pray vnto
And if Christ did chide
Disciples, because they
not watch with him one h
in praying; what chiding d
thou deserue, who think
too long to continue in P
but one quarter of an h
If thou hast spent diuers
in seeing a vaine Maske,
Play; yea, whole days

Pſ. 55. 16, 17.
Pſ. 119. 67.
Mat. 26. 40

ghts in *carding* and *dicing*, to
eaſe thy *fleſh*; bee aſhamed to
inke a prayer of a quarter of
hour long, to bee too long
exerciſe for the ſeruice of
od.

5. Conſider, that if the *Pa-*
ſts in their blind ſuperſtition,
oe in an vnknowne, and ther-
re [a] *vnedefying* Tongue, (fit
ntly for the children of [b] *my-*
ſticall Babylon) *mutter* ouer vp-
n their [c] *Beads*, euery mor-
ing & euening ſo many ſcores
f *Aues Maries. Pater Noſters*,
nd Idolatrous Prayers: how
all they, in their ſuperſtitious
uotion, riſe vp in Iudgement
gainſt thee, profeſſing thy ſelf
o bee a true VVorſhipper of
hriſt? If that thou thinkeſt
eſe prayers to bee too long a
ske, being ſhorter for quan-
tie then theirs, but far more
ofitable for qualitie, tending
nely to Gods glory, and thy
od; and ſo compiled of

a 1 Cor. 14 15. and 16. 26. 37.
b Gene. 11. 9. Apo. 17 5.
c A ſuperſtition. *Qui ſibi incertis numerum ſua murmura baccis.* Maur. Alphonſ. li. 4

Scripture phrase, as that th
mayest speak to God as well
his owne *holy words*, as in thi
owne *native language*. Bee
shamed, that *Papists* in their
superstitious worshipping of *cre*
tures, should shew themselv
more deuout then thou, in t
sincere worshipping of their
and [d] *onely God*: and indeed
a prayer in priuate deuotio
should bee *one continued speec*
rather than *many broken fra*
ments.

d Ioh. 17. 3

e *Vox con-*
tinuata non
caetisa &
rupta vt
battalogia,
vitetur,
Perkin. *de*
vnic. ration.
cultus. ca. 10.

6. Lastly, when such *thoughts*
come into thy Head, either t
keepe thee from Prayer, or
distract thee in *praying*: remem
ber, that those are the *Fow*
which the *euill One* sends to d
uoure the good *Seede*: and t
carkasses of thy spirituall Sac
fices; but endeuour, with
Abraham, to drive them away.
notwithstanding, if thou p
ceiuest at some times, that
spirits are dull, & thy mind

Mat. 13. 4, 19.
Gen. 15. 11

t for *Prayer* and *holy* deuoti-
: striue not *too much* for that
me but humbling thy selfe at
e sense of thy infirmitie and
ulnesse, knowing that God ac-
epteth the *willing mind* (thogh
be oppressed with the *heauie-*
sse of the flesh) endeuour the
xt time, to *recompence* this
ulnes; by *redoubling* thy z ale.
nd for the time *present*, com-
nend thy soule to God in this,
r the like short prayer.

Mat. 26 41
1 Cor. 8 12

Another shorte Morning Prayer.

O Most gratious *God*, and mercifull *Father*, I *thine* vnworthie *seruant*, doe here ac-
knowledge, that as I haue been
orne in sinne, so I haue *liued*
n iniquitie, and broken *euerie*
ne of thy Commandements,
n thought, word, and d
ollowing the desires of mi

owne will, and *lusts* of my flesh, not caring to bee gouerned by the Holy *Word* and *Spirit*: and therefore I haue iustly deserued all shame and miserie in this life, and euerlasting *condemnation* in *Hels-fire*, if thou sholdest but deale with mee according to thy Iustice and my desert. Wherefore, O Heauenly Father, I beseech thee, (for thy Son Iesus Christ his sake, and for the merits of that bitter death & bloody passion, which I beleeue that he hath suffered for me) that thou wouldest pardon and forgiue vnto me al my sins and deliuer me from the shame and vengeance, which is due vnto me for them. And send thy holy *Spirit* into my heart, which may assure mee, that thou art my *Father*, and that I am thy *child*, and that thou loueſt mee with an vnchangeable loue: and by the same thy good spirit lead me

e in thy *truth*, and *crucifie* in
e more and more, all worldly
d carnall *lusts*; that my sinne
ay more and more *dye in mee*
nd that I may serue thee in *vn-*
ined righteousnesse and holi-
esse this day, and all the daies
f my life: that when this mor-
all life is ended, I may (through
hy mercy in *Christ*) bee made
partaker of euerlasting glo-
y in thy heauenly Kingdome.
nd here O Lord, from the
ottome of my heart, I thanke
hee for all thy *blessings* which
hou hast bestowed vpon my
oule and body: for *electing* me
n thy *loue*, *redeeming* mee by
hy *Sonne*, *sanctifying* mee by
hy *Spirit*, and *preseruing* mee
rom my *youth* vp, vntill this
resent day and houre, by thy
ost gratious *prouidence*.

I thanke thee most speci-
y, for that thou hast defended
e this *Night*, from all perils
nd dangers, and hast brought

me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all euil, that may hurt me, and from falling to any grosse *sinne* that should offend thee: Set thy feare before mine eies, and let thy Spirit so rule my heart, that al that I shall *think*, *do*, or *speake* this day, may tend to thy *glory*, the *good* of others, and the peace of mine owne Conscience. And to this end I commend my selfe, and all my waies & actions, together with al that do belong vnto me, vnto thy gratious *direction* & *protection*; praying thee to keepe both them and mee from all euill, and to giue a blessing to al our honest *labours* and *endeauours*. Defend thy whole *Church* from the tyranny of the world and of Antichrist: Preserue our gratious King from all conspiracies and treasones: grant him a long and prosperous Raigne

ouer

ouer vs. Bleſſe the Prince PA-
LATINE of RHENE, and the
vertuous LADY ELIZA-
BETH: endewe them with
thy grace and defend them
from all Euill. Bleſſe all our
Miniſters and *Magiſtrates*,
with thoſe graces and giftes,
which thou knoweſt *neceſſary*
for their places, be fauourable
to all that feare thee, and
tremble at thy iudgementes:
comfort all thoſe that are *ſicke*
and *comfortleſſe*. Lord, keep me
in a continuall readineſſe, by
Faith and Repentance, for my
laſt end: that whether I liue or
die, I may bee found thine
owne, to thine eternall glory,
and mine euerlaſting ſaluation
through *Ieſus Chriſt* my onely
Sauiour. In whoſe bleſſed name
I begge theſe mercies at thy
hands, and giue vnto thee thy
praiſe, and *glory*, in that Prayer
which hee hath *ſanctified* with
his *owne* lips, ſaying *Our Father*

which art in heauen, &c.

Further meditations, to stir vs vp to prayer in the Morning.

THinke not any *businesse*, or *haste* (though neuer so great) a sufficient *excuse* to omit *Prayer* in the Morning, but meditate:

1. That the greater thy businesse is, by so much the more need thou hast to pray for *good speede* and *blessing* thereon; seeing it is certaine, that *nothing can prosper without his blessing.*

2. That many a man when hee thought himselfe *surest*, hath beene soonest crossed; so mayest thou.

3. That many a man hath gone *out* of his doore, and neuer come *in* againe. Many a man who rose well and liuely in the morning hath beene seene dead

Pompeius vidit venientem superbus. Hunc dies vidit fugientem iacentem. Senec. ad.

ead man ere night? So may it fall thee. And if thou bee so carefull (before thou goest abroad to drinke, to fence thy *body* from ill *ayres*: how much more carefull shouldest thou be to pray, to preserue thy *soule* from euill *temptations*?

Nescis quid vesper serus vehat. Varro.

4. That the time spent in prayer *neuer* hindereth, but *furthereth* and *prospereth* a mans iourney and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of vnknowne dangers: where thou shalt meete many *bryers* to teare thy good *name*: many *snares* to trap thy *life*, and many *Hunters* to deuoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Aduenture not therefore to goe *naked* among these *briers*, til thou hast praied Christ to cloathe thee with his righteousnes: nor to passe thorow these *snares*, *ambushments*,

menes, till thou haſt prayed
Gods *prouidence* to be thy g
not to walke *bare foote* thoro
this *ſnakie field*, till, hauing th
feete ſhod with the preparation o
the Goſpell of Peace, thou haſt
prayed to haue *ſtill* the *brazen*
Serpent in the *eyes* of thy *faith*
that ſo if thou cõmeſt not hom
Holier. thou mayſt be ſure not
to returne worſer, then when
thou wenteſt out of doore.

Therefore, though thy haſte
bee neuer ſo much, or thy buſi-
neſſe neuer ſo great; yet go not
about it, nor out of thy doors,
till thou haſt at leaſt vſed this
or the like ſhort prayer.

A briefe Prayer for the Morning.

O Mercifull Father, for *Jeſus Chriſt* his ſake, I beſeech thee, forgiue mee all my *knowne* and *ſecret* ſinnes, which in thought, wor

rd; or deede, I haue com-
itted against thy Diuine Ma
stie. And deliuer mee from
l those *Iudgements* which are
ue vnto me for them; and *san-
ifie* my heart with thy Holy
pirit that I may hence-forth
ad a more *godly* and *religious*
fe, And here (O Lord) I praise
hy holy Name; for that thou
hast refreshed mee this night
with moderate sleep and rest. I
beseech thee likewise, defend
mee this day from *al perils* and
dangers of body and soule. And
to this end, I commend my
selfe and al my *actions*, vnto thy
blessed protection and gouern-
ment beseeching thee, that
whether I liue or die; I may liue
and die to thy glory, and the
saluation of my poore soule,
which thou hast bought with
thy precious Blood Blesse mee
therefore, O Lord; in my going
out, and *comming* in, and grant
that whatsoeuer I shall *thinke*

speake,

speake. or *take in hand* this [illegible] may tend to the glory of [illegible] Name the good of others, and [illegible] the *comfort* of mine owne con[illegible] science, when I shall come to [illegible] make before thee my last Ac[illegible] counts. Grant this, O heauenly Father, for Iesus Christ thy Sonnes sake; in whose blessed Name I giue thee thy *glory*, and [illegible] beg at thy hands all other *graces*, which thou seest to bee needefull for mee this day and euer. in that prayer which *Christ* himselfe hath taught me saying.

Our Father which art in hea[illegible] uen, &c.

Meditations, directing a Christian how hee may walke all the day with God like Enoch.

HAuing thus *begun*, *keepe all the day after*, as diligent a *watch* as thou canst, ouer [illegible] all

thy *thoughts, words*, and *actions*, which thou mayest easily doe, by craving the assistance of *Gods holy Spirit*, and observing these few rules.

Rom. 8. 26
Phil 2. 3.
Pro. 27. 2.

First, for thy thoughts.

1. BE carefull to suppresse every sin in the [a] *first motion*. Dash [b] *Babilons* children (whilest they are *yong*) against the stones. Tread (betimes) the [c] *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a homebred weller. Take heede of falling oft into the same sinne lest the *custome of sinning* [d] *take away the conscience of sinne*, and then shalt thou waxe so *impudently wicked*, that thou wilt neither *feare God*, nor *reuerence Man*.

a Eph. 4. 23
Mat. 5. 18. 19.
b Psal. 137. 9.
c Isa 59. 3.
1 Sam. 12. 4

d Qui consuetudini culpæ locum dederunt, nec hominem verentur, nec Deum. Hieron.

2. Suffer not thy minde to feed it selfe vpon any imagination, which is either impossible

Pro. 6. 14
Zach. 8. 17

for

for thee to doe, or *vnprofitable* if it be done: but rather think of the Worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to auoid it; of *Hell* to escape it; and of *Heauen* to desire it.

3. Desire not to fulfill thy minde in all things: but learne to deny thy selfe those desires (though neuer so pleasing to thy nature) which being attained will draw either *scandall* on thy Religion, or hatred to thy Person. Consider in euery thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *misery* through *vnbeliefe*, *selfe loue*, and *wilfull breaches* of Gods Law, and the *necessity* of Gods *mercy* through the merits of Christs passion, to be such: that if thou wert demanded, *What is the vilest Creature vpon earth?* thy Conscience may answer; *Mine*

re selfe, by reason of my great nes: And that if on the other de thou wert asked, *What thou emest to be the most precious ing in the World?* Thy heart ight answere, *One droppe of hrists blood, to wash away my s.* And as thou tendereſt the luation of thy ſoule, liue not any *wilfull filthineſſe.* For true ith, and the *purpoſe of ſinning,* n neuer ſtand together.

5. Approoue thy ſelfe to be *true* ſeruant of *Chriſt*, not one- in thy generall calling, as in he frequent vſe of the Word, nd Sacraments: but alſo in ny particular, in making con- cience to eſchew euerie *knowne nne*, and to obey God in euery ne of his Commandements: ike *Ioſias*, who *turned to God ith all his heart, according to all he Law of* Moſes, And *Zachary nd* Elizabeth, *who walked in all he Commandements of God with- ut reproofe.* But if at any time, through

1 King. 23. 25. Luke 1. 16.

through fraltie, thou slippe
into any sinne, lie not in it, b
speedily rise out of it by vnfa
ned repentance; praying fo
pardon, till thy conscience b
pacified, thy *hatred of sinne* in
creased, & thy *proofe of amend*
ment confirmed.

6. Beware of affecting *popu*
larity by adulation: the end ne
uer prooues good. And thoug
attained by due desert; ye
manage it wisely, lets it proou
mor dangerous then contempt
For, States desire but to kep
downe whom they contemn
fore their vnworthinesse: bu
to cut off, whom they enuy fo
their greatnesse. He therefor
is truly prudent (who consi
dering the promises) neither
affecteth, nor *neglecteth* popula
rity. But in any wise take heed
of harbouring a *discontented*
minde, for it may worke thee
more woe, then thou art aware
of. It is a *speciall* mercy, in the

mul-

Suenates in fo-
rum egressi;
Quam multis
ego (inquit)
non ero;
Nisi ab eo ego
pauper qui-
buscum sub-
que egit.

altitude of ſo *many bleſſings*, thou doeſt enioy, to haue *me croſſes*. God giues thee *ma- bleſſings*, leſt through want being his child) thou ſhoul- eſt *deſpaire*: and he ſends thee *me croſſes*, leſt by too much roſperitie (playing the foole) hou ſhouldeſt preſume. Many who haue mounted to great *ignities*, would haue contented hemſelues with [a] *meaner*: had hey knowne their [b] *great dan- ers*: And therefore *Compe- encie* rather then *Eminencie*. And in all *thy will*, haue euer an eye to *Gods will*, leſt thy *ſelfe- ction* turnes to thine owne *de- ſtruction*. Happy the man, who in his ſhort life is leaſt knowne of the world, ſo that hee doth truely know God, and himſelfe! Whatſoeuer *croſſe* therefore thou haſt to *diſcontent* thee; re- member, that it is leſſe thē thy *ſinnes* haue *deſerued*. Count ther- fore Chriſt thy chiefe ioy, and

a *Dimidium plus toto.* Heſiod.

b *Feriunt ſummos fulmina montes* Hor. *Tangunt magnos triſtia fata duces,* Ovid. *Audax ſtrenuos: Qui vetustimis exemplis ignotus moritur ſibi,* Senec.

and ſinne, thy greateſt griefe eſtimat no *want*, to the want of *Grace*; nor any loſe, to the loſſe of Gods *fauour*, and then the diſcontentment for *outward meanes*, ſhall the leſſe perplex thine *inward* minde. And as often as Satan ſhall offer any motion of diſcontentmēt to thy mind remember Saint *Paules* admonition; *Wee brought nothing into this world, and it is certaine that wee can carry nothing out. And hauing food and rayment, let vs be therewith content: But they that will bee rich, fall into tentation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction, and perdition.* Pray therefore with wiſe *Agur*: *O Lord giue mee neither pouertie nor riches, feede mee with foode conuenient for mee, leſt I bee too full and deny thee, and ſay, Who is the Lord? or leſt I bee poore, and ſteale, and take the Name of my*

1 Tim. 6 7 8. 9.

Inſania dam nandi ſunt, qui tam multa tam anxie comparant, quum ſit tam paucis opus. Virgil. Plaut. 3. 3. 9. *Vitatur exitium parce metuens.* Claud.

God in vaine.

z. Bestow no more thought on *worldly things*, than thou eds must, for the discharge of y place and the maintenance thine estate: but still let thy re bee greater for [a] *Heauenly* an earthly things: & be more ieued for a [b] *dishonour* done to od, than for an *iniury* offered thy selfe: But if any priuate iur e bee offered vnto thee, are it, as a Christian, with ience. Neuer was an innocent wronged, but if *patiently* he re his *crosse*, hee [c] *ouercame* in eend. But thy good name in e meane while is wounded: are that also with patience: or he that at the last day will ue thy *body* a resurrection wil sure in his good time, grant resurrection to thy *good name*. impatiently thou fretteſt & xest at thy wrongs, the hurt hich thou doest thy selfe, is ore then that which thine enemy

1 Tim. 6. 8. 9. Gen. 18. 10 a Col. 3. 1. 2. Phil. 3. 20. b Iosh. 7. 9. c Psal. 139. 21. &c.

c *Nobile vincendi genus est patientia: vincit qui patitur: si vis vincere, disce pati. Optima iniuriæ vltio est oblivio. efficit enim vt animum non curet, nec magis ladit quam si facta non essent.*

mie can doe vnto thee. Ne
canſt thou more reioyce h
than to heare, that it throu
vexeth thee. But if thou c
ſhew *Patience* on earth, G
will ſhew himſelfe iuſt fr
Heauen. Pray for him; for
thou bee a good man thy ſel
thou canſt not but reioyce,
thou ſhouldeſt ſee thy wo
enemie to become a good m
too. But if he ſtill *continueth*
his *malice*, and *increaſeth* in
miſchiefe, giue thou thy ſel
vnto Prayer; committing t
ſelfe, and commending t
cauſe vnto the righteous Iu
of Heauen and Earth; ſayi
with *Ieremie*; *Lord of Hoſt*
that iudgeſt righteouſly, and try
the reines and the heart. vengea
is thine, and vnto thee haue I o
ned my cauſe, In the mea
while, *wait* (with *Dauid*) on t
Lord: Be of Good courage, and
ſhall comfort thine heart.

Ier. 11. 20.

Ne verbis quid ſcis oſtentes, ſed rebus te oſtende ſcire.

8. The more *others* comm
th

ee for an excellent act, bee
ou the more humble in thine
wne thoughts. Affect not the
in praises of men; the blessed
rgin was truely praised of an Angel.
hey shall be praised of Angels
heauen, who haue eschewed
e praises of men on earth.
either needst thou praise thy
lfe: deale but vprightly, [b] o-
hers will doe that for thee. Be
ot thou curious to know o-
her mens doings, but rather
e carefull that no man know
y ill dealings by thee.

9. Esteeme no sinne *little*, for
e *Curse* of God is due to the
ast: and the least would haue
amned thee, had not the Son
f God died for thee. Bewaile
herefore the miserie of thine
wne estat: and as occasion is
inistred, [c] *mourne* for the ini-
uitie of the *time*, pray to God
o amend it, and bee not thou
he of them that mak it *worse*.

10. Lastly,

b Ps. 49. 18

c Ezec. 9. 4. Ps. 69. 9. 10 Mark. 3. 5.

10. Lastly, thinke of the [d] *shortnesse* of thy life, *certainty of death*; and wish ther a *good life*, then a *long* as one day of *Mans* life is bee preferred before the *long* age of a *Stagge*, or *Rauen*: one day spent religiously, is be higher valued, then a ma [e] *whole life*, that is consumed prophanenesse.

Cast ouer therefore once uerie day the number of t daies, by substracting the that are past (as being vanish like yester-nights dream) co tracting the that are to com (sith the *one halfe* must be s out the rest made vncomfor ble, by the *troubles* of the *wo* thine owne sickenesse, and t *death* of friends) counting o ly the present day thine; whi spend, as if thou wert to spe *no more*.

d Heu fugiant frena non remorante die. e Psal 90. 9, 10, 15. Non quam diu, sed quam bene. e Vixit non vixit. Senec. Non refert quanta sit vita diuturnitas sed quales sit administratio. Viues. Fere vita dies vnus ut mirum sit homines non exsatiari isdem toties redeuntibus. f Non potest præsentem diem vitæ vivere is qui se non eam quasi vltimum vitæ [illegible]

Secondly, for thy words.

REmember, that thou must answere for euerie *idle word:* that in [c] *multiloquie* e wisest man shall ouer-shoot mselfe. Auoid therefore all *tious and idle* talke, whereof done ariseth *comfort*, many mes *repentance*: especially be-are of *rash* answeres, when the ngue *outrunes* the mind. The ord was *thine* whilest thou ptst *it in*: it is * *anothers* as one as it is *out*. O the shame en a mans owne tongue shal produced a witnesse, to the nfusion of his owne face!

Let then thy words bee few t *aduised*: *fore-thinke* whe-er that which thou art to ake, be fit to be spoken: af-me no more, than what thou owest to be true; and be ra-er [d] *silent*, than speake to an ill to *no* purpose.

amatr 2.36
b Pro. 17-19
anb 10.19.

Diuisse sapo panituit, tacuisse vero nunquam.

* *Nosci ver missa reuerti Quam pr lapsum ver Dicere re valet.*

Nosce tempus, et tempori parce. Cassiod. lib. 10. Epist. 5. diam. c. 19.

O 2. Let

2. Let thy *heart* and
euer go together in *honesty*
truth: hate[d] dissembling
lying in *another*, detest it
selfe; or God will detest
for it, for *he hateth a lyer*,
his Father the Deuill a like.
if once thou bee discouered
mak no *conscience of lying*,
man will beleeue thee
thou speakest a *truth*; b
thou louest truth, more
wil begiuen to thy word,
to alyers *oath*. Great is the
session which *Sathan* ha
those, who are so accustom
lying, that they wil lie, th
they get nothing by it
selues, nor are not comp
vnto it by *others*. Let not
anger remaine, when thou
the *cause* remoued, and
distinguish twixt him tha
sendeth of *infirmitie* (or
his *will*) and him who offe
maliciously, *and of set*
pose: let the one haue

d 1. Pet. 2. 1
Psal. 5. 2.

Si mendacem te nouimus, nemo tibi credet etiamsi asseueres veriſsima, Arist.

he other *Iustice*.

3. Keepe thy *speech* as cleane om al *obscenitie* as thou woul eſt thy meat from poyſon: nd let thy talke be [h] *gratious*, at hee that heares thee, may row better by thee: and bee uer, more earneſt, when thou peakeſt of *Religion*, than when hou talkeſt of *worldly matters*.

If thou perceiueſt that thou aſt *erred*, *perſeuere* not in thine *rrour*: reioyce to find the truth nd *magnifie* it. Studie therfore hree things eſpecially: to *vn- erſtand well*, to ſay *well*, and to *e well*.

And when thou meeteſt with *ods Children*, bee ſure to make me holy aduantage by them arne of them, all the good hat thou *canſt*, and communi- te with them, *all* the good ings that thou *knoweſt*. The ore *good* thou teacheſt *ers*, the more will God ſtill iniſter vnto *thee*. For, as the

h Eph. 4. 29. Pſal. 1. 2. Prou 31. 26. *Pii eſt alios ædificare prou.* ipſa. 139. 23. Pſal. 69. 9. *Si verum aliquid dias ſtimulo proximo refutare, alij tacquam dulcia tui eſſugito.*

gifts of men, by much vsing *periſh* and *decreaſe*: ſo the *gifts of God* by much vsing, doe more *grow* and *encreaſe*; like

l 2 Kin. 4. 2 l *widowes* pitcher of oyle, which the more it powred to fill other *veſſells*, the more it was ſtill replenesshed in it ſelfe.

4. Beware that you beleeue not all that is *told* you, and that you tell not m all that you *heare*, for if you do, you ſhal not long enioy true freinds, nor eſcape want great *troubles*. Therefore in accuſations, bee firſt *aſſured* of the truth, then cenſure. And as thou tendreſt the reputation of an *honeſt* heart, neuer beare *malice in hatred*, make thee to *reueale*, that which louers *friendſhipe*, bound thee a long time to conceale. But for feare of ſuch after-clapes, obſerue two things.

m Eccl. 3. 7. Luk. 2. 19.

Arcanum tibi creditum fidelius cuſtodi, quam depoſitam pecuniam.

First, though thou haſt *many acquaintance*; yet make not any thy *familiar friend*, but he that

at truely * *feares God:* Such a e thou neuer needest to feare r though you should in *some rticulares* fall out, yet Chri- ian *loue*, the *maine ground* of our freindship, will neuer fall way, and the *feare of God* will euer suffer him to doe thee ny villany.

Secondly, do nothing in the ght of a *ciuill friend*, for which ou canst not be *safe*, vnlesse it ee concealed: nor any thing, or which (if *iust* cause be offe- ed) thou needest feare him, if e prooues thine *vniust* enemy. f thou hast done any thing miſſe, aske God forgiuenesse, nd perswade thy selfe, rather han *thy friend*, to keepe thine wne counsell. For be assured, hat what freindship soeuer is grounded vpon any other *cause* han true Religion; if euer hat *cause faile*, the friendship alleth off: And the rather, ecause that as God breedes

* *Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.*

Ciuilem amicum sic habeas, vt putes posse inimicum fieri.

among men, *Truth*, *peace*, a
Amitie, that wee ſhould liue
doe one another good: ſo t
Diuell dayly ſoweth falſhoo
diſcord, and enmitie, to cauſe (
he can) the deareſt freinds
deuoure one another.

Epheſ. 5. 4.
Pſal. 15. 3.

5. Make not a jeſt of ano
ther mans infirmitie: remẽbe
thine owne. Abhore the froth
wit of a filthy *nature*, whoſe
braines hauing once conceiue
an oddeſcoſe, his mind trauel
(as a women with child) til h
be deliuered of it. Yea hee ha
rather loſe his *beſt friend*, th
his *worſt ieſt*. But if thou be di
poſed to be *merrie*, haue a ſpe
ciall care to three things.

Irridere piorum mala impium, inhumanum: horum autem inhumanitas,

First, that thy mirth be no
againſt *Religion*.

Secondly, that it bee not a
gainſt *Charitie*.

Thirdly, that it bee no
againſt *Chaſtitie*: and then b
merrie as thou *canſt*, *onely*
the *Lord*.

Phil. 4. 4.

6. Re-

6. Reioyce not at the fall of
ine *Enemie*, for thou knowest
t what shall bee the manner
thine *owne end*. But be more
glad to see the *worst mans a-*
endement, than his *punishment*.
ate no man, for feare lest
rist loues him: who will not
ke it well, that thou shoul-
st *hat whom he loueth*. *Christ*
ed thee, when thou wast *his*
emie: by the merits therefore
his bloud, he requireth thee,
r his sake to loue *thine Ene-*
ie. Denie him (being a Chri-
an) if thou darest. He asketh
t forgiuenes for forgiuenes:
e forgiuenes of ane *hundred*
ce for the forgiuenes of *ten*
ousand Talents: The *threescore*
ndred thousand Crownes,
r ten Crownes: Pettie for-
ueneſſe of Man, for the infi-
te forgiueneſſe of Almightie
od. Though thou thinkest
ine Enemie vnworthy to be
rgiuen: yet Christ is wor-

Pro. 24.17

a Valentinianus Imp. *Cum supplicio mortis aliquis afficiendus est, nihil se malle ad vitam reuocare. Crudelis animi est alienis malis gaudere; & non misereri communem naturam.*

Ro. 5.8.10
Ephes. 2.4.

Mat. 18.34.
25.

thy to bee obeyed.

7. When the glory of G
or good of thy neighbour do
require it; speak the truth a
feare not the face of Man. Th
frowne of a Prince may some
times bee the fauour of God
Neither shall flatterie still hol
in credit, nor truth alway co
tinue in disgrace.

8. Euer thinke him a tru
freind, who tells thee secret
& plainly of thy faults. He th
seeth thee offend, and tells the
not of thy fault; either flattere
the for fauor, or dares not di
please thee for feare. Miserab
is his case, who when he needs
hath none to admonish him
Reprehension, bee it iust, be i
vniust; come it from the mout
of a friend, or of a foe; it n uc
doth a wise man harme For
it be true, thou hast a warnin
to amend: if it bee false, tho
hast a caueat what to auoid
so euerie way it makes a wi
ma

Psal. 2. 19. Nec mendacii vtilitas est diuturna, nec veritatis damnum diu nocet

Reprehensio semper vel meliores vel sanniores nos reddit.

man better, or waryer. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9. Speake not of *God*, but with *feare* and reuerence, and as in his sight & hearing. For seeing wee are not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our talke. But *ordinarily* to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that neuer *truely* feared God. Pray therefore with *Dauid*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth, and keep the doore of my lips.*

10. Lastly in [a] praising, bee discreet; in [b] saluting, courteous; in [c] *admonishing*, friendly, in *forgiuing*, mercifull; in [c] *promising*, faithfull; and bountiful in [d] *recompencing* good seruice: making not the rewards of

Si reprehendi fers agre reprehendenda ne facenis.
Leu. 19. 22
Deu. 28. 58
Rom. 9. 5.
Eccl. 5. 15.
Psal. 19. 22.
Qui facile in seriis iurat in iocis iurabit. qui in iocis & in mendatio,
Viues.
Psa. 141. 3.
a 1 Pet. 5. 12
b Ro. 12. 10.
* *Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita dissoluunt praetermissa.*
c 1 Thes. 5. 26. 14.
d 1 Thes. 3. 4
Leu. 19. 1
e Psal. 3. 4
f Ezec. 12. 25
g Deut. 15. 13.

vertue the gifts of *fauour*.

Thirdly, for thy actions.

1. DO *no euill* though thou mightest: for God will not suffer the *least* sinne (without better repentance) to *escape* vnpunished. Leaue not vndone any good that thou canst. But do nothing without a *calling*, nor any thing in thy calling, til thou hast first taken *counsel at Gods Word*, of the *lawfulnesse* thereof, and prayed for his blessing vpō thy endeauour; and then doe it in the name of God, with cheerefulnesse of heart, committing the successe vnto him; in whose power it is, to blesse with his *grace*, whatsoeuer businesse is intended to his glory.

Ps. 119. 101
1 Cor. 7 2.
1. Sa. 30. 8.

2. When thou art tempted to do an *euil* worke, remember that *Satan* is where his businesse is. Let not the childe of God

1. Cor. 7. 5.

bee the instrument of so base a *slaue*, hate the *worke*, if thou abhorrest the *author*. Aske thy *conscience* these two questions: *Would I haue another to doe this vnto mee? What shall I answere Christ in the day of my accounts, if, contrary to my knowledge and conscience, I shall doe this wicednesse, and sinne against him.* And remember with *Ioseph*, that though *no man* seeth yet God seeth *all*. Fly therefore (with *Ioseph*) from all sinnes, as well those which are *secret* in the sight of God, as those that are manifest in the eyes of *men*. For God, as hee is *iust*, without speedy repentance, will bring thy secret sinnes, as hee did *Dauids*, *to the open light, before all Israel, and before the Sunne*. Be therefore as much afraid of *secret* sins, as of open shame. And so auoid *all* in generall, as that thou dost not allow to thy selfe any one

Mat. 7. 12.

Luk. 16. 2.
2 Cor. 6. 2.
2 Cor. 5. 10

Gen. 39. 9. 11. &c.

2 Sa. 12. 12.

or *darling* sinne, which the cor-
ruption of thy nature could be
agree withall: For the craft
Deuil can hold a mans soule
fast by one, as by *many* sins; and
faster by that *one* which doth
please thee, than by all those
which begin to bee *abominable*
vnto thee. And as thou desirest
to auoid a sinne: so be carefull
to shun the *occasion*.

Prou 5.8. and 6.7. *Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.* Eccles 3.

3. In effecting good actions
which are within the compasse
of thy *calling*, distrust not Gods
prouidence, though thou see
the *meanes* either wanting or
weake. And if meanes doe offer
themselues, bee sure that they
bee *lawful*: and hauing gotten
lawfull meanes, take heed that
thou rely not more vpon them
than vpon God himself. Labour
in a lawful calling, is Gods or-
dinary meanes, by which he
blesseth his children without-
ward things. Pray therfore for
Gods *blessings* vpon his own

Iudges 7.27

meanes

meanes. In earthly businesse, beare an *heauenly* minde: doe thou thy best indeauour, and commit thy whole successe to the *foreordaining wisedome* of Almighty God. Neuer thinke to thriue by those meanes which God hath *accursed*. That will not in the end proue *gaine* which is gotten with the *losse* of thy *soule*. In all therefore, both *actions* and *meanes*, endeauour with *Paul* to haue *alway a cleere conscience towards God, and towards men*. Mat. 16.26.

Hic murus aheneus esto nil conscire sibi, nulla pallescere culpa. Hor. Act. 24. 16.

Looke to your selues, what conscience yee haue.

For conscience shall damne, and conscience shal saue.

4. Loue all *good things* for *Gods* sake: but *God* for his own sake. Whilest thou holdest *God* thy friend, thou needst not feare who is thine *Enemie*: for either *God* will make thine *Enemie* to become thy friend, or will bridle him that he cannot hurt thee. Psa. 118.6.7. Rom. 8.31. Prou. 6.7. Gē. 32.4. &c. Gen. 31.7. 29.41. Exo. 32.25. Num. 14. 41. 43. &c.

thee. No man is ouerthrow[n] by his Enemy, vnleſſe that ſi[n] his ſinne haue *preuailed* ou[r] him, and *God* hath left him [to] himſelfe. He that would there[by] fore bee ſafe from the feare o[f] his enemies, and liue ſtil in the *fauour* of his *God*: let him re[pent] dee ne the folly of the *time* paſ[t] with ſerious repentance: looke to the *time preſent* with Reli[gi]gious *diligence* and take heed to the *time to come*, with carefull *prouidence*.

Pſal. 27. 11 12. 13.

5. Giue euery man the ho[n]nour *due* to his *place*, but ho[n]nour a man more for his *good[-]neſſe* than for his *greatneſſe*. And of *whomſoeuer* thou haſt receiued a *benefit*, vnto *him* (as God ſhall enable thee) remember to bee *thankefull*, Acknowledge it louingly vnto *men*, & pray for him heartily vnto *God* & coun[t] *euery bleſſing* received from *God*, as a *pledge* of his eternal loue, and *a ſpur to a godly life*,

6. Be[-]

6. Be not proud for any *externall* worldly *goods*, nor for any *internall* spiritual *gifts*. *Not for externall goods*, because that as they came *lately*, so they will *shortly* bee gone againe: their losse therefore is the lesse to be grieued at, *Not for any internall gifts*: for as God gaue them, so will hee likewise take them away, if (forgetting the Giuer) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *owne* worth, and contemne others, for whose good almighty God bestowed those gifts vpon thee. Hast thou any *one vertue* that moues thee to bee *selfe-conceited*? thou hast *twenty vices*, that may better *vilifie* thee in thine owne eyes. bee the same in the *sight of God*, who beholds thy heart, that thou seemest to bee in the *eyes of men*, that see thy face. Content not thy selfe with an *outward good name*, when thy

Con-

Conscience shall *inwardly* tel
it is vndeserued, and there
none of thine. A *deserued*
name for any thing, but for
lineſſe, laſts little, and is
worth. In al the holy Scriptu
I neuer read of an *Hipocrites*
pentance: and no wonder, fo
whereas after *ſinne*, *conuerſion*
left as a meanes to *cure* all oth
ſinners; what meanes remain
to *recouer* him who hath con-
uerted *conuerſion* it ſelfe int
ſinne? Woe therefore vnto th
Soule that is not, & yet ſtil ſe
meth religious.

7. Marke the *fearefull ends* o
notorious euill men, to abho
their wicked actions; mark
the *life* of the *godly*, that tho
mayeſt imitate it, and his bl
ſed end, that it may comfo
thee. Obey thy betters, *obſer*
the wiſe, *accompany* the hone
and *loue* the Religious. And
ſeeing the corrupt nature o
man is prone to *Hypocriſie*,
be war

Num. 23. 20.
Pſal. 37. 35 36. 37.

eware that thou vse not the *exercise* of Religion, as ma ters *f course and custome*, without *re* and *conscience*, to grow ore holy and deuout thereby. bserue therefore how by the ontinuall vse of Gods meanes hou feelest thy speciall *corrupti-ons* weakned, and thy *sanctifi-cation* more and more encrea-ed: and make no more shew f holinesse *outwardly* to the orld, than thou hast in the ght of God *inwardly* in thine eart. 1 Cor. 1. 18

8. Endeauour to rule those ho liue vnder thine *authority*, ather by *loue* than by *feare*: or to rule by [a] loue, is easie and *fe*, but *tyranny* is euer accom-anied with care and [b] *terrour*. Oppression will force the op-ressed to take *any advantage*, o shake off the yoke that they re *not able* to beare: neither ill *Gods Iustice* suffer the sway hat is grounded on *Tyrannie*. Isa. 58. 5. 6. Mat. 23. 27 28. Psal. 51. 56.

a *Ama & impera Blando uis latet imperio* Ans.

b *Qui terret, plus ille timet sors illa Tyranno communis* Claud. *de instit: prin.*

long

long to continue. Remem
that though by [c] *humaine or*
nance they serue thee; yet b
more *peculiar right* they
[d] *Gods seruants*. Yea, now b
ing *Christians*, *not as thy ser*
uants, but aboue seruants, b
th' en beloued in the Lord. Ru
therefore ouer [e] *Christians* (be
ing a Christian) in loue an
mercy, like *Christ* thy Master.

9. Remember, that of all ac
tions none makes a *Magistra*
more like *God* (whose Vice-ge
rent he is) than in doing iust
iustly: For the due execution
whereof:

First, haue euer an open ea
to the *iust* complaints of *vniu*
dealings.

Secondly, so lend one ear
to the *accuser*, as that thou ke
the other for the *accused*: fo
[f] hee that decreeth for eit
part, befor *both* bee heard, th
decree may be *iust*, but himself
is *vniust*.

Thirdly

c 1 Pet. 2. 13
d Le. 25. 55
Phil. 5. 16.
1 Cor. 9. 5.
e Si Pericles quoties ela
mydem indue-
ras, apud se
dicere consue-
uit, Attende.
Pericles quod
gestaturus es,
imperium in
liberos Athe-
nienses: plat.
in Apophth.
Quanto magis
tu quoties au-
thoritatem
exercituru es
apud teipsum
dicere debes:
Memento ho-
mo. quod im-
perium geris
in liberatos
Christianos.
f Qui statuit
aliquid parte
inaudita alte-
ra æquum li-
cet statuerit,
haud æquus
fuit Senec.
in Med.

Thirdly, in hearing both
arts, encline not to the right
nd of *affection*, or to the left
hatred: as to beleeue argu-
ents of *perswasion* for a frien I-
for arguments *concluding* for
foe.

Fourthly deny no Iustice,
hich is *Regia mensura*, to the
eaneſt Subiect: but let the
uſe of the poore and needie,
ome in equall ballance with
e Rich and Mighty. If thou
rceiueſt on the one ſide in a
uſe, the *high Hills* of *cunning*
dvantage, *powerfull combinati-*
, and violent proſecution: and
e the other ſide, *the low Vallies*
ouertie and ſimplicitie, & deſo
tion: prepare thy way (as God
oth) to iudgement, by *raiſing*
llies, *and taking downe Hills*,
alling inequalitie: that ſo
ou mayeſt lay the *foundation*
thy ſentence vpon an *euen*
ound. In matters of *right* and
ong, twixt partie and partie,
let

Iudicious Sir Fr. Bacon. Eſſaies of Iudicature.

* Luk. 3. 4. 5. Iſay 40. 3.

let thy conſcience bee carefu
rather * *Ius dicere*, to pronou
the Law that is made, *Sec*
dum allegata & probata; rat
than *Ius dare*, to make a L
of thine own, vpon the autho
ritie of *Sic volo, ſic Iubeo*, fear
that fearefull maledi&tion: cu
ſed bee bee that remooueth
Neighbours Land marke in tri
alls of *life* and *death*, let *Judg*
like *Elohim*, *in Iuſtice*, *remem*
ber mercy; and ſo caſt the ſeue
eye of *Iuſtice* vpon the *fact*,
that they look with the *pitif*
eye of *Mercy* vpon the *Mal*
factor wreſting the ſauour
Law to the fauour of *L*
where *grace* promiſeth amen
ment: but if *Iuſtice* requ
reth that * *one*, *rather* th
vnitie muſt periſh, and that
rotten member muſt be [a]cut o
to ſaue the *whole bodie* fro
putrifying; *fiat Iuſtitia.* Bu
whileſt thou art pronunci
the *Sentence* of Iudgement o

another

2 Chro. 19 10.

Deu. 27. 17

Abak. 5. 1.

* *Melius vt pereat vnus, quam vt pereat vnitas*

[a] *Enſe reſcindendum, ne pars ſincera trahatur.*

other: remember that thine
n iudgement hangs *ouer* thin
ad. In al *cauſes* therfore *iudge*
ight, for thou ſhalt be ſure to
nde a righteous Iudge, before
hom thou muſt *ſhortly* appear
be iudged thy *ſelfe*; at what
me thou mayeſt leaue to thy
eind this for thine *Epitaph*.

Nuper eram Iudex, iam Iudi-
s ante Tribunal
Subſiſtens, paueo: iudicor ipſe
odò.

Many (I know not vpon what
rounds) ſeeme to be much a-
rieued with the *Lawes* of the
and; but *wiſer Men* may an-
were them with the Apoſtle,
Nos ſcimus bonum eſſe Legem,
modò Iudex ea legitimè vtatur; 1. Tim. 1. 8.
We know that the Law is good, if
man vſe it lawfully. And hee
all bee vnto mee *a righteous*
dge, whoſe heart neither cor-
ption of *bribes*, feare of *foes*
or fauour of *friends*, can with-
raw from the *conſcionable* pra-

ctice

ctice of these Precepts. And
that rare and venerable *Iudg*
say with *Iehosaphat*: *Bee of c*
rage, and doe Iustice, and
2 Chr. 19. 11. *Lord will be with the good.*

10. Lastly, make not an e
cupation of any *recreation*. Th
longest vse of pleasure is bu
short: but the *paines* of pleasu
Pro. 21. 17 abused, are *eternall*. Vse there
fore lawfull recreation, so far
Phil. 4. 8. forth as it maks thee the *fitt*
Vita brevis o-pusq; multum operosii pigri & vegeti Pa-ter familias. Rabb. Apophthegm. in body and mind, to do mo
cherefully the seruice of God, a
the duties of thy calling. Th
worke is great, thy time is b
short. And *hee who will reco*
Apo. 22. 12 *pence euery man according to h*
workes, standeth at the door
I hinke how much worke
behinde, how slow thou h
wrought in the time which
Iames 5. 9. *past*; & what a reckoning th
shouldest make, if thy Mas
shold cal thee this day to th
accounts. Be therefore caref
hence-foo h, to make th
mo

oſt aduantage of thy *ſhorte* ime that remaines, as a man ould of ane *old Leaſe*, that ere neere expiring: and when hou diſpoſeſt to *recreat* thy lfe remember how *ſmall* a ime is alloted for thy *lfe*: and hat therefore much of that is ot to be conſummed *in idlenes, orts playes, and toyiſh vanities*; eeing the *whole* is but a *ſhorte hile*, though it be all ſpent in oing the beſt good that thou anſt: for Man was not crea- d for *ſports, playes, and recrea- ion*: but *zealouſly* to ſerue God in *Religion*, and *conſcionas- ly* to ſerue his *Neighbour* in is *vocation* and by both to aſ- ertaine himſelfe of eternal ſal- ation, Eſteeme therefore the oſſe of* *time*, one of the grea- eſt loſſes. Redeeme it careful- ,to ſpend it wiſely: that when hat time commeth that thou ayeſt bee no longer a *Steward* n Earth; thy Maſter may welcome

* *Nihil eſt aliud tempus quam vita, quam unuſquiſq; tantum ſe amare profitetur: quanto rei nullius magis ſit prodigus quam temporis.*

Eph. 5. 16
Luke 16. 2
Mat. 25. 21

welcome thee, with a
bone ſerue, and giue the
ter in heauen, where thou
ioyfully *enioy* thy Maſters
for euermore.

Meditations for the Euening.

*At Euening, when thou pre
reſt thy ſelfe to take thy reſt
meditate one theſe few
points.*

1. THat ſeeing thy *dayes a*
numbred, there is
more of thy number ſpent: a
thou art *now* the neerer to t
end *by a day*.

Pſalme 90. Iob. 14.5. *Vixe memor quam ſit aui breuis*, Horat.

2. Sit downe a while befo
thou goeſt to bed, and conſi
with thy ſelfe, what *memora
thing* thou haſt *ſeene*, *heard*,
read that day, more than th
ſaweſt, heardeſt, or knew
befo

ore, and make thy *best vse* hem; but especially, call to nde, what sinne thou hast mmited that day against od or Man: and what good ou hast omited; and humble y selfe for both: If thou dest that thou hast done any odnes, acknowledge it to be ods grace, and giue him the orie, and count that * *day lost* herein thou hast not done *ne* good.

3. If by frailtie or strong ntation, thou shalt p.rceiue at thou hast commite I any ieuous sin or fault: *presume* t to slepe, till thou haue on thy knees, made a *particulare reconciliation* with God Christ for the same: both confessing the fault; and by uent praying for the pardon the same. Thus making thy re euen with Christ euerie ght, thou shalt haue the e to account for, when

* *Heu perdidi diem*, Tit. Vesp. Apophthegm *Nulli sine linea dies.*

thou art to make thy final
koning, before his Maiest
the *Iudgement day*.

Ephe. 4. 26

4. If thou haue falne
with any in the day, let not t
Sunne *goe downe in thine a*
that night. If thy *conscience* t
thee that thou hast wrong
him, *acknowledge* thine offen
and * *intreat* him to forgi
thee. If he hath wronged the
offer him *reconciliation*: and
hee will not bee *reconciled*, y
do thou from thy *heart* forgi
him, *Math.* 5. 23. But in any c
presume not to be thine ow
reuenger. For in so doing, th
doest God a *double iniurie*. Fi
in offering to take his *Sw*
of Iustice out of his hand,
thogh he were not *iust*: haui
reserued the *execution* of *ve*
geance to him selfe. Second
in *vsurping authoritie* ouer h
seruant, without referring t
cause to his hearing, and c
sure being his, and thy M a

Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum.

Mihi vindicta dicit dominus Ro. 12. 19. *Non est tibi ius in seruum alienum imo in conseruum tuum.*

esides, thou art too partiall to ee a Reuenger. For if thou be o execute reuenge on thy selfe hou wilt doe it too lightly; if n thy Enemie, too heauily. It elongeth therefore to GOD o reuenge; to thee to for-iue.

And in testimonie that thou ast freely forgiuen him, *pray* nto God for the *forgiuenes* of is fault, and the amendment f his life: and the next time hat occasion is offered, (and it ies in *thy power*) doe him good nd *reioyce* in doing it: for hee hat doth good to his *Enemies*, hewes himselfe the Child of God, and his *reward* is with God his father.

5. Vse not *sleepe* as a *meanes* o satiat the foggie *lithereneſſe* f thy *flesh*: but as a *medicine* o refresh thy tyred senses and nembers: *Sufficient* sleepe quickneth the *minde*, and reui-eth the *bodie*: but *immoderate*

sleepe *dulleth* the one, and *f*
neth the other.

6. Remember that *many* go to *bed*, and neuer rise againe, till they bee *wakened* and *raised vp* by the fearefull sound of the *last Trumpet*. But he that *sleepeth* and *wakeneth* with *Prayer* sleepeth and wakeneth with *Christ*. If therfore thou desirest to sleepe securely, and safely, yeelde vp thy selfe into the hands of God, whilest thou art waking: and so go to bed with a reuerence *of Gods Maiestie* and consideration of thine own *miserie*, which thou mayest imprint in thy heart in some measure, by these meanes, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning; and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other conuenient place in thy Chamber, and lifting

p thy *heart*, thine *eyes* and *ands*, to thy heauenly *Father*, n the name and mediation of his *Holy Sonne Iesus*; pray vnto him, if thou haue the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast commited *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiuenesse* for them.

3. Requesting the assistance of his *holy spirit* for amendment of life.

4. In *giuing thankes* for benefits receiued, especially for thy *preseruation* that day.

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall Posteritie*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy

ſelfe and all *thine*, to his gra
ous cuſtodie.

All which thou mayeſt d
in theſe or the like words.

A Prayer for the Euening.

Pſ. 139. 23
Pſa. 45. 18.

O Moſt gratious Go
and louing Father
who art about my b
and knoweſt my do
lying, and mine vp-riſing, and
neere vnto all that call vpon t
in truth and ſinceritie, I wret
ed ſinner doe beſeech thee,
look vpon me with the eye
thy mercy, and not to beho
me as I am in my ſelfe: For th
thou ſhalt ſee but an vncle
and defiled creature, *con*
ued in ſinne, and liuing in ini
tie ſo that I am aſhamed to
Pſal. 5. 9.
Heb. 9. 6.
Luk. 15. 18.
vp mine eyes to Heauen know
how greiuouſly I haue ſinned
gainſt Heauen, and before th
Dan. 6. 11.
For, *O Lord*, I haue tranſgre

thy *commandements and righ-*
ous Lawes, and onely through
egligence and infirmitie, but
frentimes through *wilfull pre-*
mption, contrarie to my *know-*
dge: yea, cõtrary to the moti-
ns of thy *holy spirit*, reclaiming
e from them, so that I haue
ounded my conscience, and
rieued thy *holy spirit*, by whom Ephes. 4. 30
hou hast *sealed me to the day of*
demption. Thou hast consecra-
d my soule and body, to bee
e *Temples* of the *Holy Ghost*:
wretched sinner haue defiled
oth, with all manner of pollu-
on and vncleanesse. My eyes
taking pleasure to *behold va-*
itie, mine *Eares* in hearing *im-* Psa. 119.
re and *vnchaste* speeches, my
ongue in leasing and *euill* spea-
ing: my *Hands* are so full of
mpuritie, that I am ashamed
o lift them vp vnto thee: and
y *Feete* haue carried me a
ine *owne* waues: my *V*
anding and *Reasoning*, wh

are so quick in all earthly m
ters, are only *blinde*, and *stu*
when I come to meditate
discourse of *Spirituall* and *Hea*
uenly thinges, my Memori
which should bee the *treasur*
of all goodnesse, is not so ap
to remember any thing, a
those things which are *vile an*
Gen. 6. 5. *vaine*. Yea, Lord, by wofu
experience I find, that natu
rally, *all the imaginations of th*
thoughts of mine heart are one
euill continually. And thele m
Psal. 40. 12 sinnes *are more in number, tha*
the haires which growe upon mi
head, and they haue grown
ouer me like a loathsome *lepr*
that from the crowne of my head
Isa. 1. 6. *to the sole of my feete* there re
maines no part which the
haue not infected. They ma
me seeme *vile in mine owne e*
how much more *abominabl*
2 Sam. 5. 22 must I then appear in thy sight
1 Ioh. 3. 20. And the *custome* of sinning
hath almost taken away th

con-

conſcience of ſin, and pulled vp-
on me ſuch dulneſſe of ſenſe, &
hardnes of heart, that thy iudg
ments denounced againſt my
ſins, by the faithfull *Preachers*
of thy word, do not terrifie me
to returne vnto thee by vnfai-
ned *Repentance* for them. And
if thou, *Lord*, ſhouldeſt but
deale with mee, according to
thy *Iuſtice*, and my deſert, I
ſhould vtterly bee confounded
and condemned. But ſeing that
of thine infinite *mercy*, thou
haſt ſpared me ſo long, & ſtill
wayteſt, for my *Repentance*: I
humbly beſeech thee, for the
bitter *Death*, and bloudy *Paſ-
ſions* ſake, which *Ieſus Chriſt*
hath ſuffered for me, that thou
wouldeſt pardon and forgiue
vnto mee, all my ſins and offen-
ces, and open vnto mee that
euer-ſtreaming Fountaine of the
blood of Chriſt, which thou haſt
promiſed to open vnder the
New Teſtament, to the pen-

tent of the house of *David*, all my *sins*: and vncleannes be so bathed in his *bloud*, bur in his *death*, and hidde in *wounds*, that they neuer be more seene, to *shame* me in thi life, or to *condemne* mee befor thy Iudgement Seate, in th World which is to come. An for as much, O Lord, as tho knowest, that it is *not in Ma to turne his owne heart, vnles thou doest first giue him grace t conuert*: And seeing that it as easie with thee to *make* m righteous and holy, as to bi me to be such: O my God, giu me grace *to doe what thou com-mandest, and then command wha thou wilt*, and thou shalt find mee willing to doe thy blessed will. And to this end, giue vn-to mee thine *Holy Spirit*, which thou hast *promised* to giue (to the *worlds end*) vnto al thine E lect people; & let the same thy *Holy Spirit purge* my heart; *heale* my

Ier. 20. 23.

De Domine quod iubes & iube quod vis Auguſt.

Mat. 28. 20
Ioh. 16. 13

my corruption, *sanctifie* my nature, and *consecrate* my soule & body that they may become the *Temples* of the *Holy Ghost* to serue thee in *Righteousnesse and Holinesse, all the dayes of my life:* That when by the direction and assistance of thy *holy Spirit*) I shall *finish my course* in this short and transitory life; I may cheerefully leaue this *world*, and resigne my *soule into thy Fatherly hands*, in the assured confidence of enioying euerlasting life with the, in thine Heauenly Kingdome, which thou hast prepared for thine elect Saints, who loue the *Lord Iesus*, and expect his appearing.

In the meane while, O Father I beseech thee, let thy *holy Spirit*, worke in mee such a serious repentance, as that I may with *teares* lament my sins past with *griefe* of heart bee humbled for my sinnes present, and with all mine *endeauour*, resist

the

the like filthy sinnes in time to
come. And let the same thy *holy*
Spirit likewise keep mee in the
vnity of thy *Church*, leade mee
in the *truth* of thy word, & pre-
serue mee, that I neuer swerue
from the same, to *Popery* nor
any other errour or false wor-
ship. And let thy *Spirit* open
mine *eyes* more, and more, to
Ps. 119. 18 see *the wondrous thinges of thy*
Law: and *open my lips*, that my
mouth may daily *defend* thy
Truth, and *set forth* thy Praise;
Encrease in me those *good* gifts
which of thy *mercy* thou hast
already bestowed vpon me, and
Psa. 51. 15. giue vnto mee a *patient* spirit, a
chast heart, a *contented* minde,
pure affections, *wise* behauiour
& all other graces which thou
seest to bee necessary for mee: to
gouerne my heart in thy feare;
& to guide al my life in thy fa-
uour; that whether I *liue* or *die*
I may *liue* & *die* vnto thee, who
Psa. 19. 14. art my God and my Redeemer.

And

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humblest heart, all possible, thankes, for all those blessings and benefites, which so graciously and plentifully thou hast bestowed vpon my soule and body, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iustification*, *Sanctification*, and *preseruation* from my child-hood vntil this present day and houre: and for the firme hope which thou hast giuen mee of my *Glorification*, likewise for my *health*, *wealth*, *food*, *raiment*, and *prosperity*: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soule, furnishing me with all *necessary* good things, that I stand in need of. And as thou hast *ordayned the day for man to trauel*, in

in, and the night for him to take his rest: ſo I beſeech thee, ſanctifie vnto mee this nights reſt and ſleep, that I may enioy the ſame, as thy ſweet bleſsing and benefit: That ſo this *dull* and *wearied* body of mine, being refreſhed with moderate ſleepe and reſt; I may bee the better enabled to walke before thee doing all ſuch *good workes*, as thou haſt appointed: when it ſhall pleaſe thee, by thy *diuine* power to waken mee the next morning. And whileſt I ſleep; doe thou, O Lord, *who art the Keeper of Iſrael, that neuer ſlumbreſt nor ſleepeſt*, watch ouer me in thy holy prouidence, to protect me from all danger, ſo that neither the *euill angels* of *Satan*, nor any wicked *enemie*, may haue any power to do me any harme, or euill. And to this end giue a charge vnto thy *Holy Angels*, that they (at thine appointment) *may pitch their tents*

Pſa. 121. 5.

Apo. 12. 7.

Pſal. 34. 7.

tents round about mee, for my defence and safety: as thou hast promised that they should doe *about them that feare thy Name*. And knowing that thy Name is *a strong Tower of defence vnto all those that trust therein*; I here commend my *selfe*, (& all that do belong vnto me) vnto thy holy protection & custodie. If it be thy blessed Will to call for mee in my sleepe: O Lord, for *Christ* his sake haue mercy vpon mee, and receiue my soule into thy Heauenly Kingdome. And if it be thy blessed pleasure to adde more *dayes* vnto my life: O Lord, adde more *amendment* vnto my *dayes*: and weane my *Mind* from the *loue* of the *world* and *worldly vanities*, and cause me more and more to settle my conuersation on *Heauen*, and *Heauenly thinges*. And *perfect daily in mee, that good worke, which thou hast begun, to the glory*

Pro. 18. 10.

glory of thy name, and the ſaluation of my ſinfull ſoule.

O Lord, I beſeech thee likewiſe, ſaue and defend from all euil and danger, thy whole Church, the KINGS Maieſtie the QVEENE, together with the *Prince* PALATINE *of* RHENE, and the religious *Princeſſe Elizabeth*, his Wife, keepe them all in the ſinceritie of thy *Truth*, and proſper them in all grace and happines. Bleſſe the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and kingdomes, each of them with thoſe graces which are expedient for their place & calling. And bee thou, O Lord, a comfort and conſolation to all thy people, whom thou haſt thought meet to viſit with any kinde of *ſickeneſſe*, *croſſe*, or *calamity*. Haſten, O Father, the comming of our *Lord Ieſus Chriſt*. Make me euer mindfull of my *laſt end*, and of the reckoning

Apo. 6. 10. 12. 20.

oning, that I am to make vnto
hee therein: and in the meane
while, carefull, so to *follow*
Christ in the regeneration during
this life, as that with Christ Mat. 19. 28.
I may haue a portion in the *Re-*
surrection of the iust; when this Luk. 14. 14.
mortall life is ended. These
graces, and all other blessings,
which thou, O Father, knowest
to bee requisite and necessarie
for mee, I humbly begge and
craue at thy hands, in the *name*
and *mediation of Iesus Christ* thy
Son; & in that forme of Prayer,
which he himselfe hath taught
mee to say vnto thee, *Our Fa-*
ther &c.

Another shorter euening Prayer.

ETernall GOD and HEAVENly Father, if I were not taught & assured by the promises of thy Gospell, and tho

Luk. 22. 61
Luk. 7. 47.
Luk 18. 14.
Luke. 5. 20

the examples of *Peter*, *Magdalene*, *the Publican*, *the prodigall childe*, and many other penitent sinners, that thou art so *full of compassion*: and so ready to forgiue the greatest sinners, who are *heauiest laden* with sinne, at what time soeuer they returne vnto the with penitent hearts, *lamenting* their sins, and *imploring* thy grace: I should *despaire* for mine own sinnes, and be vtterly discouraged, from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *vnrulinesse* of my affections, and the *vncleannesse* of my conuersation, by meanes whereof, I haue transgressed all thy *Lawes*, and deserued thy *curse*, which might cause my body to bee smitten with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to bee traduced with scandalous *reproches*, and make mine *estate* li-

Mat. 11, 28
Ezech 18. 21, 22, &c.

Deu 17. 26.
Gal. 3. 10

able

ble to all manner of *crosses* and *casualties*. And I confesse, Lord that thy *mercy* is the cause that I haue not beene *long agoe consounded*. But O my God, as thy mercy onely stayed thy iudgement from falling vpon me hitherto? so I humbly beseech thee, in the *bowels* of the mercy of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with mee *according to my deserts*, but that thou wouldest *freely* and *fully* remit vnto mee all my sins and transgressions: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious blood*, which thy sonne *Iesus Christ* hath *sheed* for mee. For he *alon* is the *physician*, and his *bloud onely* is the *medicine* that can heale my *sickneſſe*. And hee is the true brazen *Serpent* that can cure that *poison*, wherewith the *fiery serpents* of my [illegible] haue stung & poysoned my [illegible] and

Lam. 3. 22. k Mal. 3. 6.

Col. 3. [illegible]
Mat. [illegible]
Psal. [illegible]
Psal. 28. 4.

Hos. 13. [illegible]
Isa. 1, 16. [illegible]

Mat. 9. [illegible]
1. Ioh. 1. 7.

Ioh. 3. [illegible]

and wounded ſoule. And gi
mee I beſeech thee, thine
ſpirit, which may aſſure mee
mine *adoption*, and that m
Gal.4.5.6. confirme my *faith*, encrea
my *repentance*, enlighten m
vnderſtanding purifie my hea
rectifie my *will* and *affection*
and ſo *ſanctifie mee throughou*
8 Thel.5. 23. *that my whole body, ſoule, an*
ſpirit may bee kept vnblameabl
vntill the glorious comming o
my Lord Ieſus Chriſt. And now
O Lord, I giue thee hearti
thankes and *praiſe* for that thou
haſt this *day* preſerued mefro
all harmes and perils, notwith
ſtanding all my ſinnes and ill
deſerts. And I beſeech thee
likewiſe defend mee this night
from the *roaring Lyon*, *which*
night and day ſeeketh to deuoure
mee. Watch thou O Lord, o-
1 Pet.5.8. uer me this night, to keepe me
from his *tentations* and *tyran-*
nie: and let thy mercie ſheild
me from his vnappeaſable rage
and

d malice. And to this end I
mend my ſelfe vnto thy
nd and protection: beſeech-
g thee, O my Lord and God,
t to ſuffer *Satan*, nor any of
s euill members, to haue
wer to doe vnto mee any
rt or violence *this night*. And
raunt good Lord, that whe-
her *I ſlepe or wake, liue or dye*,
may *ſleepe, wake, liue, and dye*
nto thee, and to the glorie of
ny *Name* and the ſaluation of
y *ſoule*. Lord, bleſſe and de-
nd al thy choſe people euery
here. Grant our *King* a long
nd happie raigne ouer vs
leſſe the Prince PALATINE
f RHENE, and the vertuous
RINCES ELIZABETH
is VVife, together with all
ur Magiſtrates and miniſters:
Comfort them who are in mi-
erie, neede, or ſickneſſe:
Good-Lord, giue mee grace
o be one of thoſe *wiſe Virgines*
hich may haue my heart pre-

Pſal. 35. 1.

Mat. 25. 2.

prepared like a *Lampe* furni
with the *oyle of Faith*, and
of good Workes, to meete
Lord Iesus, the sweet *Bridgroo*
of my *soule*, at his second a
sudden *cõming* in glory. Gra
this good, Father, for *Chri*
Iesus sake, my only Sauiour a
Mediatour, in whose bles
Name, and in whose own
words I call vpon thee, as he
hath taught mee: *Our Fathe*
which art in Heauen, &c.

Afterwards say:

Thy grace, O Lord Iesus Christ
thy loue, O heauenly Father; t
comfort and consolation, O ho
and Blessed Spirit, bee with m
and dwell in my heart, this nigh
and euermore. Amen.

Then rising vp in a *holy* reu
rence, meditate as thou art pu
ing off thy clothes.

Thing

ings to bee meditated vpon, as thou art puting off thy clothes.

THat the day is comming when thou muſt bee as rely *vnſtript* of *all* that thou ſt in the *World*, as thou art w of thy *clothes*: thou haſt erefore here, but the *vſe* of l things, as a *Stewart* for a me, and that vpon *Accounts*. Vhileſt therefore thou art uſted with this *Stewardſhip*, e *wiſe and faithfull.*

Nudus in hunc mundum veni, nudus quoque abibo.

2. When thou ſeeſt thy *bed*, t it put thee in minde of thy *raue*, which is now the *bed of hriſt*: For *Chriſt* (by laying his oly *body* to reſt three daies & hree nights in the *graue*) hath *nctyfied*, and (as it were) *war-ed* it for the bodies of his aints, to reſt and ſleepe in, til he morning of the Reſurrecti-n: ſo that now, vnto the *faith-ll*, death is but a ſweet ſ[illegible]

Luke 16. 2. Mat. [illegible] Iob 7. 15. *Vt ſomnus mortis, ſic tectus imago ſepulchri.*

Mat. 27. [illegible]

and the *graue* but Christs
where their bodies *rest &*
in *peace*: vntill the ioyfull
ning of the *Resurrection* day
Isay.26.20 *dawne* vnto them.

Let therefor thy bed-clot
represent vnto thee the mou
of the Earth, that shall cou
thee; thy *sheets*, thy *windi*
sheete: thy *sleepe*, thy *death*: th
waking, thy *resurrection*. An
being laide downe in thy bed
when thou perceiuest sleepe t
approach: say, *I will lay m*
downe and sleepe in peace, f
thou Lord, onely makest mee dw
in safetie.

Psal.4.8. Thus religiously *opening* eu
ry Morning thy heart, an
shutting it vp againe eu rie
uening, with the *Word of Go*
and prayer, as it were, with
locke and *keye*: and so *beginni*
the day with Gods VVorshi
continuing it in his feare: a
ending it in his fauor, thou sh
bee sure to finde the *blessing*
G

d vpon allthy daies, labours
d good endeauours: and at
ght thou mayest *assure* thy
fe, thou shalt *sleepe* safely, and
eet in the armes of thy hea-
nly Fathers *prouidence*.

Thus farre of the Piety, *which*
erie *Christian*, *in priuat ought*
practise euery day. now fol-
weth that, *which hee* (*being a*
houſholder) *must practise pub-*
kely with his Familie.

Meditations for houſhold Pietie.

IF thou be called to the gouernment of a *family*. hou must not hold it sufficient o serue God, and liue vpright- in thine *owne person*; vnlesse hou cause *all* vnder thy *charge* o doe the same with thee. or the performance of this tie, God was so wel pleased ith *Abraham*, that hee would ot hid from him his counsell.

Gen. 18. 17 16. For God said) *I know*
hee will command his Sons
his houshold after him, that
keepe the way of the Lord, to
righteousnesse and Iudgem
Gen. 14 *that the Lord may bring upon*
braham, that hee hath spo
unto him. And *Abraham*
318. men seruants, which w
thus *borne* and *catechized*
his House; with whose he
he rescued also his nephew
from the captiuitie of his e
mies. And religiously-vali
Iosh. 24. 15. *Iosh ua protesteth* before all
people, that if they all wo
fall away from the true wo
ship of God, yet *that hee*
his House would serue the Lo
Deut. 6. 7. And God himself giues a sp
ciall charge to all Househ
ders, that *they doe instruct* th
faithfully in his *Word*, and tra
them vp in his *feare* and s
uice. *These words which I co*
mand thee this day, shall be
thy heart, and thou shalt

m continually vpon thy Chil-
en and shalt talke of them when
ou tarriest in thine House, and
thou walkest by the way, and
en thou liest downe, and when
ou risest vp, &c. Thou shalt
are the Lord thy God and serue
n. Dauid according to this
w, had so ordered his family
hat no deceitfull person should
ell in his House, but such as
ould serue God, and walke in
s way. And Religious *Hester* Psal. 101. 6
d taught her *Maids* to serue Hest. 4. 16.
od *in fasting and prayer.* And
herefore to further thy *family*
(the *zeale of Religion*) settle
ver thy chiefest affection on
ose whom thou shalt perceiue
o be best addicted to *true Re-*
gion. This also wil turne to
heir owne *aduantage* in a dou-
le respect. First God will the
ther *blesse and prosper* the *la-* Gen. 30. 27
ur and handie-worke of such
dly seruants: For *Laban* per-
iued, *that God blessed him for*

Gen. 39. 32

Gen. 39. 22 23.

Iaacobs sake: And *Potiphar* saw that the *Lord made all that Ioseph did, to prosper in his hand*, yea when innocent *Ioseph* was cast in Prison, *his Keeper saw that whatsoeuer he did, the Lord made it to prosper*: and therefore the *Keeper* committed all the *charge* of the *Prisoners* into *Iosephs* hand. Secondly, the *more lier* a Man doth serue *God*, the *faithfullier* he will serue *thee*.

2. If euerie *Housholder* were thus carefull according to his *dutie*, to bring vp his Children and Familie, in the seruice and *feare* of *God* in his *owne* house then the House of *God* should bee better filled, and the *Lords Table* more frequented euery *Sabbath* day; and the Pastors *publike* Preaching and labours would take *more* effect then doth. The *streets* of townes and Cities would not *abound* with so many drunkards, swearers, whoremongers, and prophane scor-

orners of true *Pietie and Re-*
gion; *Westminster Hall* would
ot bee so full of contentions
rangling suits & vnchristian
bats; and the *prisons* would
ot be euery Sessions so full of
heeues, Robbers, Traitors,
nd Murtherers. But (alas) *most*
ouseholders make no other
se of there seruants, than they
oe of their beasts. VVhilest
hey may haue their bodies to
oe their seruice, they care not
f their Soules serue the Diuell
et the common complaint is;
hat *faithfull and good* seruants
re scarce to bee found. True;
ut the reason is becausethere
re so many *prophane* and *irreli-*
gious Masters: for, the example
nd instruction of a *Godly* and
Religious Master, will make a
ood and faithfull *Seruant*, as
ay witnesse the examples of
Abraham, *Ioshua*, *Dauid*, *Corne-*
lius, *&c.* who had *good* seruants,
ecause they were Religious

Master, such as were carefu
to make *their* seruants Gods s
uants.

It is the *chiefe* labor and c
of most men, to *raise*, and
aduance their *house*, yet let the
rise vp early, and lye downe lat
and eate the Bread of carefu
Psa. 127 12 *nesse* al wil be but in vaine, s
Ier. 10. 25. *except the Lord build a Hou*
(that is, raise vp a Family) t
labour in vaine. For God ha
sealed this, as an *irreuocable* d
cree, that *he will powre his wra*
Psal. 52. *vpon the families that call*
Gen. 15. 16 *vpon his Name: Yea, God w*
take the Wicked, and plucke hi
out of his Tabernacle, and ro
him out of the Land, &c. Ye
when his *iniquities are full*, h
Leu. 18. 25 will make *the Land to spue o*
euerie Canaanite. *Religion th*
and the *seruice of* God in a f
mily is the best building, an
surest entayling of House an
Psal. 37. 29 Land, to a *man and his posterity*
for the *righteous Man shall in*
her

rit the Land, and dwell therein
r euer.

As therefore if thou desirest
o haue the *blessing of God* vpon
ny *selfe*, and vpon thy Familie
ther before or after thy owne
riuate deuotion, call vnerie
norning all thy familie to
ome *conuenient* roome; & first,
ither read thy selfe vnto them
Chapter in the word of God,
rcause it to be reade distinctly
y some other. If leasure serue,
hou mayest admonish them
of some *remarkable* good *notes*;
and then kneeling downe with
them in reuerent sort, as is be-
fore described, pray with them
in this manner.

Orig would haue the word expounded in Christian houses *Hom 9 in Leuit* — *Augustine* saith: that which the Preacher is in the Pulpit, the same the Householder is in the house.

Morning Prayer for a Familie.

O Lord our God and heauenly Father, who art the only Creator and Gouernour of Heauen and Earth,

and all things therein contay-
ned, wee confeſſe that wee are
vnworthy to appeare in thy
ſight and preſence, conſidering
our manyfold ſinnes, which wee
haue commited againſt heauen
and before thee: and how that
wee haue beene *borne* in ſinne,
and doe *daily* breake thy holy
Lawes and commandements,
contrary to *our* knowledge and
conſciences; albeit that wee
know that thou art our creator,
who haſt made vs; our *Redeem-*
er, who haſt *bought* vs with
the *blood* of thy *onely* begotten
Sonne; and our *Comforter*, who
beſtowed vpon vs, all the good
and holy *graces*, which wee en-
ioy in our ſoules and bodies.
And if thou ſhouldeſt but deale
with vs as our wickednesſe, &
vnthankfulneſſe haue deſer-
ued: what other thing might
wee (O Lord) expect from
thee, but *ſhame* and *confuſion* in
this life, and in the VVorld to
come,

come, *wrath* & euerlasting *condemnation?* Yet, O Lord, in the *obedience* of thy Commandement, and in the *confidence* which we haue in thy vnspeakable and endlesse mercy in thy Sonne, our Sauiour *Iesus Christ* wee thy poore seruants, appealing from the Throne of *Iustice* (where wee are iustly lost and condemned) to thy Throne of *Grace*, (where Mercy *reigneth*, to pardon *abounding* sinne) doe from the *bottome* of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences and misdeeds that by the vertue of the precious bloud of Iesus Christ, thine innocent *Lambe*, which hee so *aboundantly* shed (*to take away the sinnes of the World*) all our sinnes, both *originall* and *actual* may be so cleansed and washed from vs, as that they may *neuer* be laid to *our charge*, nor euer haue power to rise vp in Iudge-

ment againſt vs. And wee be-
ſeech thee, good Father, fo
Chriſt his death & paſsion ſa
that thou wilt not ſuffer to fa
vpon vs that fearefull curſe &
vengeance, which thy Law
hath threatned, and our ſinne
haue iuſtly deſerued. And for
as much, O Lord, as wee are
taught by thy Word, that Ido-
laters, Adulterers, Couetous me
Contentious perſons, Drunkards
Gluttons, and ſuch like, inordi-
nate liuers, ſhall not inherit the
Kingdome of God: powre the
grace of thy Holy Spirit into
our hearts, whereby wee may
bee enlightened to ſee the filthi-
neſſe of our ſinnes, to abhorre
them: and may bee more and
more ſtirred vp to liue in new-
neſſe of life, and loue of thy Ma-
ieſtie, ſo that wee may daily en-
creaſe in the obedience of thy
Word and inconſcionable care
of keeping thy Commandements.

And now, O Lord, we ren-
der

ler vnto thee moſt hearty
hankes, for that thou haſt ele-
ted, created, redeemed, cal-
ed, iuſtified, and ſanctified vs
n good meaſure in *this life* and
giuen vs an aſſured hope that
hou wilt glorifie vs in thy *hea-*
enly Kingdome, when this
mortal life is ended. Likewiſe
wee thanke thee for our life,
health, wealth, liberty. proſpe-
ity, and peace; eſpecially, O
Lord for the *continuance*, of thy
holy *Goſpel* among vs, and for
ſparing vs ſo *long*, and granting
vs ſo gracious a time of *Repen-*
tance. Alſo wee praiſe thee, for
all other thy mercies beſtowed
vpon vs; more eſpecially for
preſeruing vs this Night paſt,
from *all dangers* that might
haue befalne our Soules or Bo-
dies. And ſeeing thou haſt now
brought vs ſafe to the *begin-*
ning of this day, wee beſeech
thee *protect and abide* vs in the
ſame. Bleſſe and defend vs in
our

our *going out*, & *comming in* this day and euermore. Shield vs, O *Lord*, from the *tentations* of the *Deuil*, and grant vs the custody of thy *Holy Angels*, to defend and direct vs in all our *wayes*.

And to this end wee recommend our selues, and all those that belong vnto vs, and are abroad from vs into thy *hands* and almighty *tuition*. Lord defend *them* from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse* sinne, especially those wherevnto our *natures* are most *prone*. *Set a watch before the doore of our lips*, that we offend not thy *Maiesty*, by any rash or false oathes; or by any lewd or lying speeches: giue vnto vs *patient minds*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better be

be inabled to ſerue thee in holineſſe and righteouſneſſe. And ſeeing that all *Mens* labour, without thy *bleſſing*, is in vaine bleſſe *euery* one of vs in our ſeuerall places and callings. *direct thou the worke of our hands vpon vs, euen proſper thou our handy-worke*; (for except thou *guide* vs with thy *grace*, our endeauours can haue no *good ſucceſſe*. And prouide for vs all things, which thou O Father knoweſt to bee needfull for euery one of vs, in our *ſoules*, and *bodies* this day, And *grant* that wee may so *paſſe* through the *Pilgrimage* of this ſhort life: that our *hearts*, being not *ſetled* vpon any tranſitory things which wee meet with in the *way*: our *ſoules* may euery day bee more and more *rauiſhed* with the loue of our *home*, and thine euerlaſting *Kingdome*.

Defend likewiſe, *O Lord*, thy Vniuerſall Church, and euery par-

particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee liue. Preserue and defend from all euils, and dangers, our gracious KING CHARLES, together with the PRINCELY PALSGRAVE of *Rhene*, and the Religious PRINCES ELIZABETH his Wife. Multiply their dayes in blisse and felicity: and afterwards *crowne* them with euerlasting ioy & glory. Blesse all our Ministers, and *Magistrates*, with all Graces needful for their places, and gouerne *thou* them, that they may gouerne vs *in peace and godlinesse*: and of thy mercy, O *Lord*, comfort all our *Brethren* that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an euill Conscience, because they haue sinned against thy

Word

word, or *for a good* Conscience because they will not sinne against thy *truth*. Make the *first* to know, that not one drop of the bloud of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, vpon Repentance, for the greatest *sinnes* of the chiefest sinner in the World. And for the other, let not, O Lord thy *long sufferance* either too much *discourage* them, or too much *encourage* their enemies but grant them *patience* in suffering, and a gracious and speedie *deliuerance*, which way may stand best with their *comfort* and thy glory.

Giue euery one of vs grace, to bee alwayes mindfull of his last end, & to be prepared with faith and repentance, as with a *Wedding garment*, against the time that thou shalt call for vs out of this sinfull world. And that in the meane while wee

may

may so in all things, and abo
all things, seeke thy *glory*, th
when this *mortall* life is ended
we may then be made *partaker*
of *immortality*, and life *eterna*
in thy most blessed and glori-
ous *Kingdome*.

These, and all other graces,
which thou, O Father, seest to
be necessarie for vs, and for thy
whole *Church*, we humbly beg
and craue at thy hands, conclu-
ding this our imperfect praye
in that *absolute*, forme of praye
which Christ himselfe hath
taught vs, saying:

Our Father which art in Hea
uen, &c.

After prayer; *let euery one o*
thy Houshold (taking in the feare
of God, such a break-fast or re-
freshing, as is fit) depart: the
children *to Schoole, the* seruant
to their worke; euery one *to hi*
office, the Master and Mistresse o
the Family to their Callings, or
to

ſom honeſt *exerciſes for recre-*
ion as they thinke fit.

The practice of Pietie at Meales, and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is couered onder with *thy ſelfe* vpō theſe *Meditations*: to worke a deeper *p*reſſiō in thy heart, of Gods *therly prouidence* and *goodneſſe* wards thee.

Meditations before Dinner, and Supper.

MEditate that *Hunger* is like the ſickeneſſe lled a *Wolfe*: which if thou eſt not feede, will deuoure ee, and eate the vp: and that eate and drinke, are but a *nſicke*, or meanes which God th ordayned, to releiue and re this *naturall infirmitie*, and ceſsitie of man. Vſe there-fore

Hoc me docuiſti, vt quem. ad modum medicamenta. ſic alimenta ſumpturus. accedam. Aug lib. 10 Conf.

for to eate and to drinke, rather to sustaine and refresh the weakenesse of Nature; then to satisfie the sensualitie and delights of the flesh. Eate therefore to liue, but liue not to eat. A *Skauenger*, whose liuing is *emptie*, is to be prefered before *him* that liueth but to fil Privies. There is no seruice so base, as for a Man to be a *slaue to his bellie*. The Apostle termeth such, *Belly-gods*, Phil. 3. 19. Therefore wee may boldly terme them as the Scripture doe their *Idols*, [a] *Gullulim* Dungie-gods, Hebr. 2.18. 1 Ki. 17.12, and as no one act on Gods Ordinance excepted makes a man more to resemble *a Beast* than eating or drinking so the abuse of eating & drinking, *to surfetting, drunkennesse, spewing, makes a man more vile then a beast.*

2. Meditate of the omnipotencie of God, who made the

[a] Of Galal, which signifieth mans dung, a. Ezec. 4.15. 17.

[b] *Maior sum & ad maiora genitus, quam vt mancipium sim mei corporis.*

these Creatures of nothing: of his *wisedome*, who feedeth so many *infinit creatures* through the vniuersall World, maintayning all their liues, which hee hath giuē them: which surpasseth the wisedome of all the *Angells* in Heauen: and of his *clemencie and goodnesse*, in feeding also his *very enemies*.

Heb. 11. 3. Ps. 145 15. 16.

Mat. 5. 44. 45. &c. Act. 14. 17

3. Meditate, how many sorts of creatures, as *Beasts*, *fish*, and *Fowle*, haue lost their liues, to become foode to nourish thee: and how *Gods prouidence* from remote places, hath brought all those portions together on thy *Table*, for thy *nourishment*: and how by these dead Creatures he maintaynes thee in *health and life*.

4 Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bounty*, *goodnesse*, and *mercy towards thee*, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so

Hanc ob causam Gentiles mensas sacras & festa nominabant. Vinc.

gratious

gratious a God, to be abused by scurrilitie, rebauldrie, or swearing or thy * *follow brother*, by disgracefull *back-bitting*, *tanting*, or *slandering*.

5. Meditate, how that thy Maister *Iesus Christ* did never *eate* any *food*. but *first* he blessed the Creatures, and gaue *thanks* to his heauenly Father for the same. And after his last *Supper*, wee read that *he sung a psalme*. For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*: For, *The people would not eat at their Feast, till* Samuel *came to blesse their meat*. And, saith *Ioel* to Gods people: *You shall eate and be satisfied & praise the Name of the Lord your God*. This also was the practice of the *Apostles*. For *S. Paul* in the Ship, gaue *thankes before meat*, in the presence of *all* the people that

* *S. Austen* had written ouer his table, *Quisquis amas dictis absentem rodere famam, hanc mensam vetitam noverit esse sibi.* possid. de vita Aug.

Luke 9.16. Mat 14.19. and 15.36. Mark 6.41. and 8.6. Luke 24. Ioh. 6.11. Mar. 16.30 Deut. 1.20.

1 Sam. 9.13.

Ioel 2.26.

Acts 27.35.

at were therin. Imitate thou
erfore in ſo *holy* an action, ſo
eſſed a Maſter, and ſo many
orthy precidents that haue
llowed him, and gone be-
re thee. It may bee, becauſe
ou haſt neuer vſed to giue
ankes at meales, therefore
ou art now aſhamed, to be-
inne. Thinke it no ſhame to
e what *Chriſt* did; but bee
ther aſhamed, that thou haſt
long neglected ſo *Chriſtian*
dutie. And if the Sonne of
od gaue his Father ſuch great
ankes for a Dinner of *Barley*
read, and broyled fiſh; what
ankes ſhould ſuch a *ſinfull*
an as thou art, render vnto
God, for ſuch *varietie of good*
nd daintie cheere? How ma-
y a true Chriſtian would bee
lad to *fill* his bellie with the
orſells which thou *refuſeſt*,
nd doe *lake* that which thou
eaueſt? How *hardly* doe others
abour for that which they eate

Ioh. 9. 6. & 21. 6.

and

and thou haſt thy foode *pro-*
ded for thee, without eith
care or labour? To conclude, i
Pagan Idolaters at their Feaſt
Dan.5.14. were accuſtomed to *praiſe* the
falſe gods, what a ſhame is i
for a *Chriſtian* (at his Dinner
and Suppers) not to *praiſe* the
true God, in whom wee liue, move,
Act.17.28. *and haue our being?*

6. Meditate, that thy *bodie*
which thou doeſt now ſo diu-
tily *feed*, muſt bee (thou know-
eſt not how ſoone) meate for
Iob 17.14. *Wormes When thou ſhalt ſay, to*
corruption. Thou art my Father,
and to the Worme. Thou art my
Mother, and my Siſter.

7. Meditate, how that many
Pſal 69.22. a *Mans Table is made his Snare,*
ſo that through his intemper-
rancy and vnthankfulneſſe, the
meat which ſhould nouriſh the
body, *kils him with a ſurfet*: in
Gen.3.17. ſo much, that more are killed
1 Ti.4.45. with this *ſnare*, than with
the *Sword*. And ſeeing that

since

e the *Curse*, the vse (as of all atures, so likewise) of meate drinke, is vnto vs *vncleane*, the *same be sanctified* by the rd of God, and *Prayer*: and t *Man* liueth not by *Bread* ly, but by the *word of Gods dinance*, and his *blessing*, ich is called the *Staffe of ead*. Sit not therefore downe eate, before you pray, and e not before you giue God nkes. I eed to suffice *Nature*, t rise with an *appetite* and r. mber thy poore Christian ethren who suffer hunger, & nt those *good things* where ith thou doest abou

Mat. 4. 5.
Leu. 26. 26
Ez. 4. 16.
and 5 16.
1 Sam. 9. 13
Mat. 14. 6.
Luk. 24 30
1 Cor. 10. 1
Ro. 14. 6.
1 The. 5. 18
Eccle. 10. 17
Luk. 21. 34
Etc. 31. 10
Neh. 6. 10.
Amos 6. 6.

ese things or some of them pre-
meditated: if there bee not a
Samuell *present*) lift vp with
all comely reuerence, *thy*
heart, with thy hands and eyes,
vnto the great Creator *and*
Feeder of all Creatures; *and*
before Meate, pray vnto him
thus.

1 Sa. 9. 13.
Mat. 14. 19

Grac

Grace before meat.

O Most gracious God, louing Father, who *dost all Creatures* liuing, vp*on* thy diuine pro*uidence*: wee beseech thee *sanctifie* these Creatures, which thou hast ordained for vs: giue them vertue to nouriſh *our* bodies in *life* and *health*: and giue grace to receiue them *ſoberly* and *thankefully*, as from thy hands: that ſo in the *ſtrength* of theſe and other thy *bleſſings*, we may walke in the *vprightneſſe* of our hearts, before thy face this day and all the dayes of our liues: through Ieſus Chriſt our Lord and onely Sauiour. *Amen.*

Pſ. 104. 27. Ioel. 1. 20. Pſal. 147. 9

Or Thus

MOſt gracious God, mercifull Father; we

ech the *sanctifie* these Crea-
ures to our vse: make them
ealthfull for our nourishment,
vs *thankefull* for all thy bles-
ngs through Christ our *Lord*
nd only Sauiour, *Amen.*

Another Grace before Meate.

O Eternall God, *in whom we*
liue, moue, and haue our be-
, wee beseech thee blesse vn-
thy seruants these Creatures,
at in the *strength* thereof we
liue, to the setting forth of
praise and glory through Je-
s Christ our Lord and onely
uiour. *Amen.*

After euery meale [illegible]
of thy selfe [illegible]
was for [illegible]
dren, Iob [illegible]
cheerefulnesse [illegible]
rinking [illegible]

out? which might bee cu
fensiue to God, or iniur
Man: And therefore wit
like comely gesture and reuer
gue thanks vnto God, and pr
this manner.

BLessed bee thy holy N
O Lord our God, for t
thy good benefits, wherew
thou hast so plentifully at t
time refreshed our bodies
Lord, vouchsafe likewis
feed our soules, with th
food, of thy holy *Word*, and
rit vnto life euerlasting. L
defend and saue thy wh
Church: our gracious K
CHARLES, the Prince PA
TINE of RHENE, and the
die *Elizabe*, his wife. Forg
vs our sins, and vnthankfuln
passe by our manifold *infir*
ties, make vs al mindfull of
last ends, and of the *reck*
that wee are to make to
therein. And in the meane
gra

nt vnto vs health, peace, &
th, in Iesus Christ our Lord
d only Sauiour.

Or Thus

B Lessed bee thy holy Name
(O Lord) for these thy
od benefits, wherewith thou
st refreshed vs at this time.
ord forgiue vs al our sins and
ailties; saue and defend thy
hole *Church*, our KING,
d Royall *posteritie*, and grant
health, peace, and
Christ our onely Sa
men.

Or Thus

WE giue thee thankes
(O Heauenly father)
r *feeding* our bodies so graci-
usly with thy good creaturs,
this temporall life, &
g thee like wise to
ules with thy holy
life euerlasting. Defend (O
rd) thine vniuersall *Church*,

the *King*, and his Ro
Posteritie, and grant vs co
nuance of thy *grace* and *mer*
in Christ our onely Sauiou
Amen.

The Practice of Pietie at Euening.

At euening when the due ti
of repairing to rest approac
eth, call together againe
thy Familie. Read a Chapter
the same manner that was pr
scribed in the Morning: Th
(in the holy imitation of o
Lord and his disciples) si
a Psalme. But in singing
Psalmes, *either after Supp*
or at any other time obse
these Rules.

Rules to be obserued in sing
of Psalmes.

1. BEware of singing
Psalmes for an ordi
re

creation; as doe men of im-
ure spirits, who sing holy
salmes, intermingled with
rofane *Ballads*. They are Gods
Word, take them not in thy
outh in vaine.

2. Remember to sing *Dauids*
salmes, with *Dauids spirit*.

3. Practice Saint *Pauls* rule: Mat. 22. 43
will sing with the spirit, but I 1 Cor. 14. 15
ill sing with the vnderstanding
so.

4. As you *sing*, vncouer your
eads, and behaue your selues 1 Cor. 11. 4
n comely reuerence, as in the
ght of God, singing to God,
n his owne Words: but bee
ure that the matter makes
nore melodie in your hearts: Col. 3. 16
hen the *Musicke in your Eares*; Ephes. 5.
or the singing with a grace in
ur hearts, is that which the
Lord is delighted with all, ac-
ing to that old Verse:

Non vox, sed votum, non musica
chordula, sed cor.

Non clamans, ſed amans, pſ
in aure Dei.

'Tis not the voyce, but vow,
Sound heart, not ſounding ſtring
True zeale not outward ſhew,
That in Gods eare doth ring.

5. Thou maiſt, if thou think good, ſing all the *Pſalmes* out in order: for all are moſt divine and comfortable. But if thou wilt chuſe ſome *ſpeciall Pſalmes* as more fit for ſome times, and *purpoſes*: and ſuch, as by the ordinary vſage, thy people may the earlier commit to memorie.

Then ſing,

In the Morning, Pſal. 3 5. 1
22. 144.

In the Euening, Pſal 4. 12
141.

For mercy after a ſin committed, Pſal. 51. 103.

In ſickeneſſe, or heauineſſe
Pſal. 6. 13. 88. 90. 91. 13
146.

Wh

hen thou art conuerted, *Psa.* 30 32.
n the Sabbath day, *Psal.* 19. 92. 95.
time of ioy, *Psa.* 80. 98. 107 136. 145.
Before Sermon, *Psalme.* 1. 12 147. the 1. and 5. *part* of the 119.
ter Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.
the Communion, *Psalm.* 22 23. 103. 111. 113.
or spirituall solace, *Psalme* 15 19. 25. 46. 67. 112. 116.
fter wrong and disgrace receiued, *Psal.* 42. 69. 70. 140. 144.

After the Psalme, all kneeling downe in reuerent manner, as is before prescribed, let the Father of the Family (or the chiefest in his absence) pray thus.

Euening Prayer for a Familie.

O Eternall God, and most gratious Father wee thine vnworthy Seruants here assembled, doe cast down our selues at the foot-stoole of thy *grace*, acknowledging that we haue inherited our Fathers corruption, and actually in thought word and deed, transgressed all thy holy Commandements, so that in vs naturally, ther dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience dissenbling, lying, lust vanitie, prophānesse, distrust *too much loue of our* selues, and the World; *too little* loue of thee and thy Kingdome, but empty and voyde of faith loue, patience, and euery spirituall grace. If thou therefore

shoul-

houldest but enter into Iudg-
ent with vs, and search out
our naturall corruption, and
obserue all the cursed fruits
nd effects that wee haue deri-
ed from thence: *Satan* might
uſtly challenge *vs* for his *owne*
nd wee could not expect any
hing from thy Maieſtie but
hy wrath, and our condemna-
ion, which we haue long agoe
deſerued. But, good Father,
for *Ieſus Chriſt* thy deare
Sonnes ſake, *in whom onely thou* Mat. 3. 17
art well pleaſed, and for the me-
rits of that bitter death and
bloudy paſsion, which we be-
leeue that hee hath ſuffered for
vs: haue mercy vpon *vs*, pardon
and forgiue vs all our ſinnes,
and free vs from the *ſhame* and
confuſion which are due vnto
vs for *them*, that they may nea-
ner *ſeaze* vpon vs to our confu-
ſion in this life, nor to our con-
demnation in the world which
is to come. And for as much as
thou

thou haſt created *vs* to ſer
thee, as all other Creatures
ſerue vs, ſo we beſeech thee i
ſpire thy holy ſpirit into o
hearts, that by his illuminat
and effectual working, *we* ma
haue the inward *ſight & fell*
of our ſins and natural corru
tions, and that we may not b
blind in them, through cuſtom
as the Reprobates are: but tha
we may more and more loath
them, and bee heartily grieue
for them, endeauouring by th
vſe of all good meanes to ouer
come and get our of them. O
let vs feele *the power of Chriſt*
death, killing ſin in our *morta*
Rom. 6. 6. *bodies*; and the *vertue* of his re-
Phil. 3. 10. ſurrection, raiſing vp our *ſoule*
to newnes of life. Conuert our
hearts, ſubdue our affections,
regenerate our mindes, and pu
rifie our nature; and ſuffer vs
not to bee drowned in the
ſtreame of thoſe filthy vices
& ſinfull pleaſures of this
wher

wherewith thousands are carried head-long to eternall destruction: but daily frame vs more and more to the likenesse of thy Son *Iesus Christ*, that in righteousnesse and true holinesse, we may so serue and glorifie thee, that liuing in thy *feare*; and dying in thy *fauour* wee may, in thine appointed time, attaine to the blessed resurrection of the *iust*, vnto eternall *life*. In the meane while O Lord, encrease our *faith* in the sweete promises of the *Gospell* and our repentance from *dead* workes. the assurance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our loue vnto thy Children: especially those whom wee shall see to stand in *need* of our helpe and comfort: That so by the fruits of *Pietie*, and a righteous life, we may be assured that thy Holy Spirit doth dwell in vs, that wee

are

are thy children by Grace and *Adoption*. And grant vs, Good Father, the continuance of health peace, maintenance and all other outward things: so farre forth, as thy Diuine Wisedome shall thinke meet and necessary for euery one of vs.

And heere, *O Lord*, according to our bounden dutie, we confesse, that thou hast been exceeding mercifull vnto vs all in things of this life: but infinitely more mercifull in the things of a better life & therefore wee doe heere from our very soules, render vnto thee, all humble and hearty thanks, for all thy *blessings* and benefits bestowed vpon our soules and bodies; acknowledging *thee to* Iam. 1. 17. bee that *Father of lights, from whom wee haue receiued all these good and perfect gifts*: and vnto thee alone for them, wee ascribe to bee due, all glory honour

nour and praise, both now and euermore. *But* more especially, we praise thy Diuine Maiestie, for that thou hast defended vs this day from all perils and dangers: so that none of those iudgements (which our sinnes haue deserued) haue fallen vpon any one of vs. Good Lord forgiue vs the sins which this day wee haue committed against thy Diuine *Maiestie*, and our *Brethren*: and for Christ his sake, bee reconciled vnto vs for them. And wee beseech thee, likewise of the same thine infinite goodnesse and mercy, to defend and protect vs, and all that belong vnto vs this night from all danger of fire, robberie, terrours of euill Angels, or any other feare or perill, which for our sins might iustly fall vpon vs. And that wee may bee safe *vnder the shadow of thy wings*; we here commend our bodies and soules

Psal. 78. 49

Psal. 91. 5.

and

and al that we haue, vnto thine Almighty protection. Lord blesse and defend both vs and them from all euil. And whilest wee slepe, doe thou, O *Father* who neuer slumbrest nor sleepest, watch ouer thy Children and giue a charge to thy *Holy Angels*, to *pitch their Tents* round about our House and dwelling, to *guard* vs from all dangers: That sleeping *with* thee, wee may in the next morning be wakened by *thee*, and so being refreshed with moderate sleepe, wee may be the fitter to set forth thy *glory* in the conscionable duties of our callings.

And wee beseech thee; O Lord, to bee mercifull likewise to thy whole Church, and to continue the tranquality of these Kingdomes; wherein wee liue, turning from vs those plagues which the *crying sinnes* of this Nation do *cry* for.

Preserue

Preserue our Religious *King* CHARLES, from all dangers and *Conspiracies*; blesse the PRINCELY PALSGRAVE of RHENE, and the gratious PRINCES ELIZABETH, his deare Wife: blesse all our Magistrats and *Ministers*, all that feare thee, and call vp[on] thy *Name*, all our CHRI[STI]AN Brethren and [all]

[mony of] them patience [in] crosse; and deliuerance, when and which way it shall seeme best to thy Diuine Wisedome. And Lord, suffer vs neuer to forget our last ends, and those *reckonings*, which *then* we must render vnto thee. In health and prosperity, make vs mindful of sickn[esse] & of the *euill day* that is behinde: that these things may

Luk. 21. 35
Mat. 25. 3.
&c.

may not ouertake vs as a *ſnare*
but that we may in good mea-
ſure, like wiſe *Virgins*, be found
prepared for the comming o
Chriſt, the ſweete *Bridegroom*
of our ſoules. And now, O
Lord, moſt holy and iuſt, wee
confeſſe that there is no cauſe
why *thou* (who art ſo much diſ
pleaſed with ſinne) ſhouldeſt
the Prayer of ſinners: but
who ſuffered

fore of
me Ieſus, our
Lord and Sauiour wee humbly
beg theſe and all other graces
which thou knoweſt to be need
ful for vs, ſhutting vp theſe our
imperfect requeſts, in that *moſt*
holy Prayer, which *Chriſt himſelf*
hath taught vs to ſay vnto the
Our Father, &c.

Thy Grace, O Lord Ieſus
Chriſt, thy Loue, O heauenly Fa-
ther, thy comfort and conſolati
on, O holy and bleſſed Spirit, be

h vs, and remaine with vs this ht and for euermore, Amen.

Then saluting on another, becometh *Christians*, who e the *vessels of Grace*, and *mples* of the holy *Ghost*, let em in the feare of *God* depart ery one to his rest: vsing me of the former priuate *me- ations* for Euening.

Thus farre of the Houſ-hol- rs publique *Practice of Piety ith his Familie, euery day. Now llowеth his practice of pietie ith the Church, on the* Sabbath ay.

Meditations of the true manner of practiſing Pietie on the Sab- bath day.

ALmightie God will haue himſelfe worſhipped, not nely in a priuat manner, by riuat perſons and Families: ut alſo in a more publique ort, of all the godly ioyned to

together in a visible Church, that by this means he may be knowne not only to bee God the *Lord* of euery *singular* person, but also of the Creatures of the *whole vniuersall* world.

Quest. But why doe not we *Christians*, under the New, keepe the *Sabbath* on the same seuenth day, wheron it was kept vnder the *Old Testament*?

Mat. 12. 1. Deut. 18. 18. 19.

I answere, because that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands vs to *heare*, did alter it from that *seuenth* day to this *first day* of the Weeke whereon we keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the middest of the Holy Assembly, on thee two first dayes of the two weeks immediatly following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gaue

Ioh. 20. 22.

en the ministeriall *keyes*, and
wer of binding and remit-
g *sins*. And so it is most pro-
ble hee did in a *solemne* man-
every first day of the weeke,
ring the forty dayes he con-
ued on earth, betweene his
surrection and *Ascension* (for
e fiftieth day after, being the
st *day* of the weeke, the Apo-
es were assembled) during
hich time he gaue Comman-
ements vnto the Apostles, and
spake vnto them those things
hich appertaine to the King-
me of God, that is, instructed
hem how *they* should through-
ut the Churches (which were
o bee conuerted) change the
abbath to the *Lords day*: the
odily sacrifices of Beasts, to
he *spirituall sacrifices of Praise*,
rayer and contrite hearts; the
Leuiticall *Priesthoode* of the
Law to the Christian Ministerie
f the *Gospell*: the Iewish *Tem-*
les and Synagogues, to *Churches*
and

*Act. 1. 2 3 *Cyril* bids vs note that S *Iohn* doth not simplie set downe the manner of Christs appearing vnto *Thomas* but also the circumstãce of the time (*post dies octo*) whence hee concludes thus, *Dies igitur octauus Dominicus dies esse necesse est.* Cyrel. *in Iohan. lib.* 12. *cap.* 5. a Heb. 7. 11 & 12. Eph. 5. 4. 8. 1. 12. 15.

and *Oratories*: the *Old Sa*
ments of *Circumcision* & *Pa*
ouer, to *Baptisme and the L*
Supper &c. as may appear
the like phrase. Acts 19.8.
Acts 28.23. Col. 4.11. but
the whole summe of *Pauls D*
&trine, by which was wrou
all these *charges*, where it to
effect. So that as Christ
fortie dayes instructing
ses in Sinai, what hee sho
teach, and how hee should r
the *Church vnder the Law*:
hee continued fortie da
teaching his disciples in Sio
what they should preach, a
how they should gouerne
Church vnder the *Gospell*. A
seeing it is manifest, that wit
in those fortie dayes, *Christ* a
pointed what Ministers shou
Eph 4.11. 11.12. teach, and how they shou
gouerne his Church to t
Worlds end; it is not to b
doubted, but that with
those fortie dayes, he likewi
ordaine

yned on what day they
ld *keepe their Sabbath*, and
narily doe the workes of
Miniſtrie, eſpecially ſee-
hat vnder the Old Teſta-
God ſhewed himſelfe as
ull, both by his morall and
monial Law, to preſcribe
ime, as well as the *matter*
s worſhip. Neither it is a
to bee omited, that the
who hath times and ſea-
in his owne *power*, appoin-
his *firſt Day of the weeke*,
the very day[b] wherein he
downe from Heauen the
Ghoſt vpon the Apoſtles, ſo
vpon that day, they firſt
nne, and euer after conti-
l the publike exerciſing of
r Miniſtery, in the[c] preach-
of the word, the[d] admini-
ion of the Sacraments, and
looſing of the ſinnes of *pe-*
nt ſinners. Vpon theſe and
like grounds, [f] *Athanaſius*
nly affirmeth, that the *Sab-*
bath

a Act. 1. 7.
b Act. 2. 1. &c.

c Act. 2. 1. 4.
d Act. 2. 38 41. 42.
e Act. 2. 31 36.
f Athan. *in fronti ſpecie, hom de ſent.*

bath day was changed by t
Lord himselfe.

As therefore our *Commun*
is termed the Lords *Supper*
cause it was instituted of
Lord, for the remembranc
his death: so the Christian S
bath is called the [g] *Lords*
because it was ordained of
Lord, for the memoriall of
Resurrection. And as the N
of the [h] Lord honoureth
one, so doth it the other.
as the Lord of the Sabbath
his *royall prerogatiues*, and *m*
scendent authoritie, could
hee had also reason to cha
the Holy *Sabbath* from the
uenth day to this, whereon
keepe it. For, as concern
that seuẽth *day*, which follo
the sixe dayes, wherein Go
nished the Creation; there
no such *precise* institution
necessitie of sanctifying it
petually, but such, as by
same authoritie, or vpon

g Poc. 1.10 The Scripture of the New Testament, giues not this honourable title, to any thing, but onely to the blessed Sabbath & holie Supper. For as hee substituted the Lords Supper in stead of the Passeouer: so did hee the Lords day, in the Iewish Sabbaths room h 1 Cor. 11 20.

kason & occasion, it might well bee changed and al-d vnto some other seuenth . For the commandement h not say, Remember to pe holy *the seuenth day*, *next wing the sixth day of the tion*, or this, or that *seuenth* : but indefinitely remem-that thou keepe Holy a *se-h day*,. And to speake pro-y, as we take a day for the *nction of time*, called either y *naturall*, consisting of 24 res; or a day *artificiall*, con-rg of 12 hours, from Sun-ng, to Sunne-setting : and hall consider the Sun. *stand still* at noone, in *Ioshuahs*, e, the space of a whole day the Sunne *going backe* ten rues (*viz.* fiue houres, al-ft half an artificiall day) in *kias* time: the *Iewes* them-es could not keepe their bath vpon that *precise* and *distinction of time*, called at the

[a] H. wolphii *Chronolog de Temp lib. 2. cap. 1. pag 92 Legis substantia est sex diebus terrenis negotiis incumbere, septimo diuino cultui dare operam.*

Iosh. 10. 12. 13
2 Kin. 20. 12

the first, the seuenth day fr
the Creation.

Adde herevnto, that in
spect of the diuersitie of C
ridians, and the *vnequall r*
and *setting* of the Sunne e
ry day varieth in some plac
quarter, in some *halfe*, in
ther a *whole day*: Therefore
le with *seuenth day*, cannot p
cisely bee kept at the same
stant of time, euery where
the World.

Christoph. Heluic *Syst. cont Theod. c. in Iudaus cap de Sab.*

Mat. 12.8. Now our Lord *Iesus*, ha
authority, as *Lord ouer the*
bath, had likewise now f
greater reason and occasio
translate the Sabbath from
Iewish seuenth Day, vnto
seuenth Day, whereon Chr
ans doe keepe the Sabbath

1. Because, that by his
surrection from the dead, t
is wrought *a new spirituall*
ation of the World: wit
which all the Sonnes of A
had been *turned* to euerla

Isa. 65.17. Isa. 66.22. Psal. 90.3.

d e

rustion, and all the workes
he first Creation had mini-
d no *consolation* vnto vs.
And in respect of this new
ituall Creation, the Scrip-
e saith, that [a] *Old things are*
ed away, and all things are
me new: [b] *new* Creatures,
w people, [d] *new* men, [c] *new*
owledge, [f] *new* Testament,
w Commandement, [h] *new*
nes, [i] *new* way, [k] *new* song,
w garment, *new* wine, *new*
sels, [m] *new* Ierusalem, [n] *new*
auen, and *a new* Earth. And
rfore of necessity ther must
in stead of the old, *a new*
bbath *day*, to honour and
ise our Redeemer, and to
dirat vpon the *worke* of our
demption, and to shew the
v change of the *Old* Testa-
nt.

3. Because that on this day,
ist rested frō al the *sufferings*
his *Passion*, and finished the
rious worke of our *Redemp-*

a 2 Cor. 5. 17
b Gal. 6. 15
c 1 Pet. 2. 10
d Eph. 4. 24
e Col. 3. 10
f Matth. 26. 28.
g Ioh. 12. 14
h Apoc. 2. 17
i Heb. 10. 10
k Apoc. 3. 9
l Luk 5. 36
m Apoc. 21
n 2. Pet. 3. 13
o Es. 66. 22
Heb. 4. 9.

tion. If therefore the *finishing* of the worke of the *first creation*, whereby *God* mightily manifested himselfe vnto his creature, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, & therefore calls it *mine holy Day*: much more doth the *new Creation* of the World *effected* by the resurrection of (*Christ*) *whereby he mightily declareth himselfe to be the Sonne of God*) deserue a Sabbath for the perpetual commemoration therof to the honour of (*Christ*, & therefore worthily called *the Lords Day*: For, as the deliuerance out of the Captiuitie of *Babylon*, beeing greater, tooke away the *name* from the deliuerance out of the *bondage* of *Egypt*? so the day whereon *Christ* finished our redemption of the world, did *more* iustly deserue to haue the Sabbath kept on it, than on that day

Isa 58. 13.

Rom. 1. 4.

Apoc. 1. 10

Ier. 23. 7. 8.

where

wherein God ceaseth from creating the World. as therefore in the *Creation, the first day* wherein it was finished *was consecrated for a Sabbath.* so in the time of Redemption, the first day where it was perfected, must be dedicated to a holy rest: But still a seuenth-day kept according to *Gods* morall Commandement. The *Iewes* kept the *last* day of the Weeke, beginning their Sabbath with the Night, when *God rested:* but Christians honour the Lord better on the *first day of the weeke,* beginning the *Sabbath with the day,* when the *Lord arose.* They kept their *Sabbath* in remembrance of the Worlds Creation: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption:* yea the Lords Day, being the *first of the creation and Redemptiõ:* puts vs in minde both of the making of the old and redeeming of the new World.

Gen. 2. 2. Leu. 23. 32. Neh. 13. 19

Matth. 28. 1 Act. 20. 7. 11

As therefore vnder the O
Testament, God by the glo
Exod. 25. 31. consisting of *seuen Lamps*, *seu*
Branches, *&c.* put them in re
membrance of the *Creatio*
light, *and Sabbaths rest*: So vn
der the *New Testament*, *Chri*
the true light of the World, ap
proacheth in the *middest of th*
Lamps, *and seuen golden Candl*
sticks, to put vs in minde to ho
Apoc. 1. 13. nour our Redeemer: in the *ligh*
of the Gospell, of the *Lords se*
uenth day of rest. And seeing th
Redemption, both for *might an*
mercie, so farre exceedeth th
Creation; it stood with *grea*
reason, that the *greater* work
should carry the *honour* of th
day. Neither doth the *honou*
rable title of the *Lords Day di*
minish the glory of the *Sabbath*
but rather being added, *aug*
ments, the *dignity* thereof: as th
name *Israel*, added vnto *Iacob*
Gen. 32. 28 made the Patriarke the mo
renowned.

Th

The reason taken from the ample of *Gods resting*: from e *worke* of the *Creation* of the *orld*, continued in force, till he *Sonne* of *God ceased* from he *Worke* of the *Redemption* of he *World*, and then the *former* ue place to the latter.

4. Because it was foretolde n the *Olde Testament*, that the abbath should be kept (vnder he *New Testament*) on the *first* y of the weeke.

For first, in the 110. *Psalme*, hich is a Prophecie of *Christ* nd his Kingdome; it is plain- y foretold, that there should e *a solemne day of Assembling*, herein *all Christes people should illingly come together in the eauty of holinesse*. Insomuch, hat *no raine* (of peace,) *shal bee pon those Families, that in that Feast will not goe vp to Ierusalem* (the Church) *to worship the King, the Lord of Host*. Now on what day this holy *Feast*, &

Psa. 110. 3

Zach. 13. 27

Assembly should be kept. Dau
sheweth plainly in *Psalme* 11
which was a prophesie *of Chri*
as appeares, Mat 21. 42. *Act.*
11. *Eph.* 2. 20. as also by the co
sent of all the *Iewes as Hieron*
witnesseth. Fore-shewing, ho
Christ by his *ignominious* deat
should bee as a stone reiected of t
Builders or cheife Rulers of Iud
and yet by his glorious Resurrec
ion, should become the cheife ston
of the Corner: hee wisheth th
whole Church to keepe holy the
day wherevpon *Christ* shoul
effect this wonderfull Work
Psal. 118. 24 saying. *This is the day which th*
Lord hath made, let vs reioy
and be glad in it. And seeing th
vpon *this day*, that which *Pet*
sa th of *Christ*, appeareth to b
true, *That God made him bo*
Lord, and Christ, Act. 2. 3
Therefore the whole Churc
vnder the *New Testament*, mu
celebrate the *Day of Chris*
Resurrection. Rabbi Bachay al
sa

w by the fall of *Adam* on the xt day, that on the same day, hat *Messias shold finish the work* f *Mans Redemption*. And allu- ing to the speech of *Boaz* to Ruth, *Sleepe vnto the Morning* hat *Messias* should rest in his raue all their Sabbath day. nd hee gathered from that peech, *Genesis*. 1. on the first ay, *Let there be light*; that the *Messias* should rise on the first *ay of the Weeke*, from death to ife, and cause the Spirituall ight of the Gospell to enligh- en the World, that lay in the hadow of darkenesse & death he Hebrew Author of the Book, called, *Sedar Olam. Rab- a, cap.* 7. recordeth many me- orable things, which were one vpon the first day of the eeke, as so many types, that he chiefe worship of God hould (vnder the *New Testa- ent*) be celebrated vpon this Day. He, *that on this Day, the*

Zohar. vpon Gen fol. 21. H. Broughton *Requine of cencent*, Pag. 50. 51,

& 1 H. Wolphii. *Chron de Temp. Mu e cap.* 2.

cloude of Gods Maiestie first vpon his people: Aaron and children: first executed the Priest-hood. God first solemne blessed his people. The princes his people first offered publicke vnto God. The first day, wherin fire descended from Heauen. The first day of the World, of the Yeere of Moneths, of the Weeke, &c. All shadowing that it should be the first and cheife holy day of the *New Testament*. Saint *Augustine* proueth by diuers places, and reasons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets vnder the Old Testament, did foresee and know, that our Lords Day was shadow'd by their eighth day of Circumcision*. And *that the Sabbath should bee changed from the seuenth day, to the eight, or first day of the Weeke*, And *Iunius* out of *Cyprian*, saith, that *Circumcision was commanded on the eighth Day, as a Sacras*

Aug. Epist. ad Ianuar. 119. cap 13

Sacramentum hoc fuit diei illius celebre, quo Dominus resurrexit ad iustificationem nostram. &c. ut scribit ad Fidum Cypria. lib. 3. Ep. 10 Iun. in Gen. 17. 1, 2,

ment of the eight day, when Christ should arise from the dead. The Councell Foro-Iulienſe affirmes, that *Eſay* prophecied of *the keeping of the Sabbath vpon the firſt day of the weeke.* If this Myſtery was ſo cleerely ſeene by the Fathers, vnder the ſhadowes of the *Old Teſtament*; Cor. 4. 4. ſure, the God of this world hath deeply blinded their mindes, who cannot ſee the truth thereof, vnder the ſhining light of the Goſpel; Therefore this change of the Sabbath *day*, vnder the *New*, was nothing but a fulfilling of that which was prefigured and fore-propheſied vnder the *Old* Teſtament.

5. According to their *Lords* minde and Commandement, and the direction of the *holy Ghoſt* (which *alway* aſsiſted *them* in their *Miniſteriall* Office) the Apoſtles in all the Chriſtian *Churches* (which they planted) *ordained*, that the Chri-

stians should keepe the H
Sabbath, vpon that seuen
day, which is the *first D*
the weeke; [a] *Concerning the*
thering for the Saints, as I ha
ordained in the Churches
Galatia, *so doe yee also. Eu*
first day of the Weeke &c. [b] *w*
yee come together in the Chur
(being the Lords day) *to c*
the Lords Supper, [c] *to remem*
and shew the Lords death till h
come &c. In which words
note:

1. That the *Apostle*
dained this Day to be kept h
ly: therefore a diuine Insti
tion.

2. That that Day is name
the *first day* of the weeke: the
fore not the *Iewish* seuenth,
any other.

3. Euery first Day of t
weeke: which sheweth a p
petuitie.

4. That it was ordained
the *Churches of Galatia*, as w

a 1 Cor. 16. 1. 2.

b The Syriack translation hath *Quum congregamini non sicut iustum est in die Domini nostri, comeditis & bibitis* The Arabia translation also hath thus: *Non comeditis & bibitis pro eo vere die Domini nostri dece* & Beza witnesseth, that in one ancient Greeke Copie, there is read, κυριακὴν λεγομένην The Lords Day added to euery first Day, &c.

c 1 Cor. 11. 20. 25. 29

s of *Corinth*, and he ſettled *one* miforme *order* in all the [d] *Churches of the Saints* : therefore it was *vniuerſall.*

5. That the exerciſes of this Day were [a] collections for the poore (which appeares by *Act* .42. and *Iuſtin Martyrs* teſtimonie, *Apolog.* 2) which were gathered in the holy Aſſembly ter *Prayer*, *Preaching* of the Word, and *Adminiſtration* of he Sacrament: therefore it was ſpirituall.

6. That he wil haue the *collection* (though neceſſary) remooued, againſt his coming, leſt it ſhould hinder his preaching: but not their holy meeting on the Lords Day, for it was the time ordained for he publike worſhip of the ord, which argueth a neceſsity.

And in the ſame Epiſtle, S. *Paul* proteſteth, that he deliuered them *none other* Ordinance or

d 1 Cor 14 33

[a] As the phraſe of breaking of bread comprehend alſo her exerciſes of religion *Act.* 26. 7. So this phraſe of *laying by in ſtore*, comprehendeth all the other exerciſes of the Sabbath and why ſhould the Apoſtle require the collections to bee made on the firſt day of the Weeke, but becauſe that on this day the holy Aſſembly was held in the Apoſtles time? 1 Cor. 14, 3 and 15. 2.

or doctrine, but *what he had re-*
ceiued of the Lord. In so much
that he chargeth them, that *I*
any man thinke himselfe to bee
1 Cor. 14. 37. *Prophet, or Spirituall, let him ac-*
knowledge, that the things that
write vnto you, are the Comman-
dements of the Lord. But he
wrote vnto them, and *ordained*
among them, to keep their Sa-
bath on the *first day* of the
wecke: therefore to keepeth
Sabbath *on that day*, is the very
Commandement of the Lord.
And how can he be *either* a true
Prophet, or haue any grace of
Gods Spirit in his heart who
seeing so cleerly the Lords day
to haue been instituted and or-
dained by the Apostles, will not
acknowledge the keeping Ho-
ly of the Lords day, to bee
Commandement of the Lord.
The *Iewes* confesse this change
of the Sabbath, to haue been
made by the Apostle, *Peter*
Alphon. in Dialog. contra Iu-
dae

os. Tit 12. They are therefore ore blinde and sottish than e *Iewes*, who prophanly de- ie it.

At *Troas* likewise S. *Paul* to- ether with seuen of the *chiefe* uangelists of the Church, *So-* ater, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophimus*, and all the Christi- ns that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, prea- ching, and receiuing the *Lords Supper*. Act. 20. 4. 5. 6. &c.

And as it is a thing to be no- ted that *Luke* saith not that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread vpon the first day of the weke*, that is, to be partakers *of* the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed. 1. *Cor.* 11. 26. *Paul preached vnto them, &c.* And that

that none kept those meetings but Christians, who onely are called Disciples, *Act.* 11.26. But at *Philippi* whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath *day* to the place where the Iewes and their Proselytes were wont to pray, and there preached vnto them *Act.* 16.12.13. To that it is as cleare as the Sunne, that it was the Christians vsuall manner, to [a] passe ouer the *Iewish* seuenth *day*, and to keepe the Sabbath and their holy meetings on the first day of the weeke. And why doth S. *Iohn* call this the *Lords day*, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who *rose* from death to *life*, vpō *that day*) throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the [b] *Lords day*; the rather to stirre vp Christians to a thankefull re-

[a] Act 21.4 &c.

[b] Apoc. 1.10 *Dor. Christianus. &c.* It is the māner of Christians, to cal it the Lords Day *Beda in Luc. cap.* 41.

mem-

membrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new World is in Christ* and from him conveyed to Christians. And because ther cannot come a greater Authority, than that of Christ and his *Apostles*: nor the like cause, as the *new Creation* of the World; therefore the Sabbath can neuer be altered from this day to any *other*, whilest this World lasteth Adde hereunto how the *Scripture* noteth, that in the *first planting* and setling of the Church, nothing was done, but by the speciall *order* & *direction* of the *Apostles*, 1. *Cor.* 11. 34. 1. *Cor.* 14. 36. 37. *Tit* 1. 5: *Act.* 15. 6. 24 and the *Apostles* did nothing but what they had warrant for from Christ. 1. Cor. 11, 23.

Heb. 2. 5. Heb 2. 11. and 5. 9.

To

To ſanctifie then the Sa*bath* on the *ſeuenth Day*, is n a ceremoniall Law *abrogate* but the Morall and perpetu*Law* of God *perfected*. So th the ſame *perpetual* Command ment, which *bound* the *Iew* to keepe the Sabbath on th ſeuenth day, to celebrate th *Worlds Creation*, *bindes Chri ſtians to* ſolemnize the Sab bath; on this *ſeuenth day*, in *me moriall* of the *Worlds Redemp tion*: for the fourth *Comman dement*, being a *Morall* Law requireth a *ſeuenth day*, to be kept holy for euer. And th *Morality* of this, as of the reſt of the Commandements, i *more religiouſly* to be kept of vs vnder the *Goſpell*, than of the *Iewes* vnder the *Law*, by how much wee (in Baptiſme) haue made a more *ſpeciall* Couenant with God, to keepe his Com mandements: and *God hath* couenanted with vs, to free vs from

m the *curse*, and to assist vs
h his *Spirit*, to keepe his
wes. And that this Com-
ndement of the Sabbath (as
l as the other nine) is *morall*
d *perpetuall*, may plainely ap-
are by these reasons:

n reasons demonstrating the Commandement of the Sab-bath to be Morall.

BEcause *all* the reasons of
this *Commandement*, are
orall and perpetuall: And
od hath *bound* vs to the obe-
ence of *this Commandement*,
ith more forcible reasons,
an to *any* of the rest. First, be-
use he did fore-see, that irre-
gious *men* would either more
relesly *neglect*, or more bold-
breake this *Commandement*,
nan any other. Secondly, be-
use that in the practice of
his *Commandement*, the *keep-*
g of *all* the other consisteth:
which

which maks God so often co-
plaine, that *al* his *worship* is ne-
lected or ouerthrowne, whe-
the *Sabbath*, is either *neglecte-*
or *transgressed* It would make
man amazed (saith Mr Calvin)
to consider how oft, and wit-
what *zeale and protestation*, Go-
requireth al (that wil be his pe-
ple) to sanctifie the *seuenth day*
Yea, how the *God of mercy, mer-*
cilesly punisheth the breach o-
this Commandement with cru-
el death: as though it were th-
sum of his whole honour an-
seruice.

* Iir. 15. 12
Ezec. 20 19
20. 21. 24.
Eze. 23. 38
Neh 9. 4

Ex Bodin.
de Repub.
l. 4 c. 2.

And it is certaine, that he
who makes no conscience t-
breake the *Sabbath* will not (t-
serue his turne) make any con-
science to breake any of the o-
ther Commandements, so he
may doe it without discredit o-
his reputation, or *danger* o-
Mans Law. Therefore *God* pla-
ced this *Commandement* in th-
middest of the two Tables, be-
caus-

anse the keeping of *it*, is the *best* helpe to the keeping of all the *rest*. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipling in the Church. Take away the Sabbath, and let euery man serue God when hee listeth, and what will shortly become of Religion, and that *Peace and Order*, which God will haue to bee kept in his *Church? The Sabbath day is Gods market-day* for the weeks prouision, wherein he will haue vs to come vnto him, and buy *of him without Siluer or Mony the Bread of Angels, and Watter* of life, the wine of the Sacraments, and Milke of the Word to feed our Soules: *tried Gold*, to enrich our Faith: precious Eye-salue, to heale our spirituall blindnesse: and the *white Rayment* of Christs Righteousnesse, to couer our filthy nakednesse. He is not *farre from* true

1 Cor. 14. 33. 40.

Esa. 55. 1. 2.

Apoc. 3. 18.

true *piety*, who makes C
science to *keepe* the *Sabb*
day: but hee who can *dispe*
with his Conscience to *bre*
the *Sabbath* for his owne p
fit or pleasure, his *heart* ne
yet felt, what either the feare
God, or *true* religion meane
For, of *this* Commandeme
may that speech of S. *Iames*
Iames. 2. 9 verified; *Hee that faileth in*
is gulty of all. Seeing therefo
that *God* hath *fenced* this co
mandement with so many
rall reasons, it is euident, th
the Commandement it selfe
morall.

2. Because it was comma
ded of GOD to *Adam* in hi
Innocencie: whilst (holdi
his happinesse, not by Faith i
Christs Merits, but by obe
dience to *Gods Law*) hee *neede*
no ceremonie, shadowing th
Redemption of Christ. A sab
bath therefore of a *seuenth da*
cannot bee simplie a Ceremo-

nie,

but an Essentiall part of
s worship, enioyned vnto
n, when there was but one
dition of all men. And if it
s necessary for our *first* Pa-
s to haue a *Sabbath Day*,
erue God in their *perfection*
ch more nee se their Poste-
to keepe the *Sabbath in*
state of their corruption.
d seeing God himselfe kept
day *holy*, how can that man
holy, that doth *wilfully* pro-
ane it ?

2. Because it is one of the
mmandements which God
ke with his own mouth, &
ice[a] wrote with his *owne* fin-
rs in Tables of stone, to sig-
fie their authority and per-
tuity. All that God wrote
ere *moral* and *perpetual* Com-
andements, & those are rec-
oned *tenne in number*. If this
ere now but an abrogated
eremony, then there were but
ne Commandements, The Cere-

Gen 2. 8.

a Exod. 34 1. &c.

Deut. 4. 13.

Deut 4. 4.

moniall that were to be *abro-*
gated by Christ, were written
by Moses: But this of the Sab-
bath with the other nine, writ-
ten by God himselfe, were put
into the Arke, where no cere-
moniall Law was put: to shew
that they should be the perpe-
1 Kin. 8 9. tuall rules of the Church, yet
Heb. 9. 3. such as none could *perfectly* ful-
fill and keepe, but only *Christ*.

4. Because *Christ* professeth
Rom. 5. 17. *that hee came not to destroy the*
morall Law: and that the least
of them should not bee *abroga-*
ted in his Kingdome of the new
Testament. Insomuch, *that who-*
Mat. 5. 19. *soever breaketh one of the least*
of these tenne Commandements,
and teacheth men so, hee shall
be called the least in the Kingdom
of Heauen: that is hee shall
haue no place in his Church.
Now the Morall Law com-
maudeth one day of seuen to
bee perpetually kept a Holy
Sabbath. And Christ himself

expresse

pressly mentioneth the keep-
g of a *Sabbath* among his
hristians at the destruction of
rusalem, about 42. yeeres af-
r his Resurrection. By which
me al the *Mosaicall* ceremo-
es (except eating of Bloud,
d things strangled) were by
ublike Decree of all the A-
ostles *quit abolished*, and ab-
gated in Christian Churches.
nd therefore Christ admoni-
ed his Disciples, *to pray that
ir flight bee not in the Winter,
r on the Sabbath day.* Not in
e Winter for that (by reason
the *foulenesse* of the wayes
d weather) their flight shold
e more *painful* and *trouble-
me* vnto them: not vpon the
bbath, because it would bee
ore *grievous* to their hearts
spend *that Day* in toyling to
t their *lives*, which the Lord
d commanded to be spent in
y exercises, to comfort their
les. Now if the sanctifying
of

Act. 15 20 21. 24. 28.

Mat. 24 20

of the *Sabbath*, on this day hu
beene but *ceremoniall*; it ha
beene no griefe to haue fled
this day, no *more* than on a
other day of the weeke. But
that *Christ* doth tender so muc
this feare and griefe of bei
driuen to *flie on the Sabbath d*
and therefore wisheth his
pray vnto God, to *preuent* fu
an occasion: he plainly *demo*
strates, that the *obseruation*
the Sabbath is no abrogat
ceremonie, but a morall Co
mandement, confirmed & est
blished by Christ among Chr
stians. If you would know t
day whereupon Christ appoi
ted Christians to keep the Sa
bath; S. *Iohn* will tell you that
was on the *Lords day*. *Apo.* 1.
if you wil know on what *day*
the *weeke* that was, S. *Paul* w
tell you, *that it was on euery fi*
day of the weeke. 1. *Cor.* 16. 1

As *Christ* admonished,
Christians pray, and accordi

o their prayers, God (a little
efore the warre began (*warned*
y an *Oracle*, all the Christians
Ierusalé, to depart thence &
o go to *Pella*, a little town be-
ond Iordan: and so to escape
he wrath of God, that should
ll vpon the cittie and nation.
f then a Christian should not,
ithout griefe of heart, flie for
he safetie of his life on the
ords day; with what ioy or cō-
ort can a true Christian *neglect*
he holy *exercises* of Gods wor-
ip in the *Church*, to spend the
reatest part of the *Lords day*,
prophane and carnall sports
seruile labour? And seeing
he *destruction of Ierusalem* was
oth a type, and an assurance of
he destruction of the World;
ho seeth not but that the ho-
Sabbath must continue till
he very end of the world?

5. Because that all the *Cere-*
oniall Law was inioyned to
e *Iewes onelie*, and not to the

Euseb. hist. Eccl. l. 3. cap. 5. It is probable, that this Oracle was that voyce (*Migremus hinc*) which with an earthquake was heard by night in the Temple mentioned by *Iosephus, de bello Iudaico lib. 7. cap. 12.* Matth. 24.

Gentiles: but this commande
ment of the holy Sabbath, (a
Matrimony) was instituted
God, in the state of *innocenci*
when there was but *one* state
all men, and therefore enioyn
to the *Gentiles*, as well as to t
Iewes. So that all *Magistra*
Isa. 5. 6. and *housholders* were comma
ded, to *constraine all strange*
(as well as their *owne Subie*
and *Family*) to obserue the h
ly *Sabbath*, as appeares by t
fourth Commandement, a
Neh 13. 11 &c. practice of *Nehemiah*. All t
Eph. 2. 14. ceremonies were a *partiti*
wall to seperate *Iewes and G*
tiles. But seeing the *Gentiles*
bond to keep this comman
ment as well as the *Iewes*, i
euident that it is no *Iewish*
remony. And seeing the sa
authoritie is for the Sabb
that is for *marriage*; a man m
as wel say, that *marriage*; is
a ceremoniall Law, as the S
bath. And *remember* that wh

arriage is termed but *once* the ouenant of God, becauſe inſti- uted by *God* in the *beginning*: o the Sabbath is *euery where* alled the *Sabbath of the Lord by God*, becauſe ordained by *God* in *the ſame beginning*, both f Time, *ſtate*, and *perpetuity*; herefore not ceremoniall.

The *corruption* of our nature ound in the *manifeſt oppoſition* f *wicked men*, and in the *ſecret nwillingnes* of *good-men* to ſan- ifie *ſincerely* the *Sabbath*, ſuffi- ently demonſtrateth, that the ommandement of the *Sabbath* Spirituall and *Morall*.

7. Becauſe that as God by a *erpetuall decree* made the Sun he Moone, and other lights in he firmament of Heauen, not nly to diuide the *day from the ght*, but alſo to be for [a] *ſignes*, nd for [b] *ſeaſons*, and for [c] *dayes*, nd for [d] *yeeres*. ſo hee ordai-

Pro. 2. 17. Mat. 19 6. *Nitimur in veritum* Ho. Rom. 7. 14 Gen. 1. 14. Iob. 9. 9. Iob. 38. 31 Amos. 5. 8

a To diſtinguiſh twixt Spring and Haruеſt, Summer & Winter, and to foreſhew Iudgements to come.

b *Meadem. fig.* Sacred times appointed for Gods holy worſhip, hauing ſpeciall ſignifications and promiſes.

c One of the ſeuen dayes of the week from the other

d *Solar. Sabbatarian & Iubile.* Exod. 23. 11. 12.

ned in the Church on earth, t
holy Sabbath to bee not one
the appointed ſeaſon, for h
ſolemne worſhip: but alſo t
perpetuall rule, and meaſure
time: So that as 7. dayes ma
a week foure weekes a mont
twelue months a yeare: ſo
uen yeeres make a Sabbath
yeeres, ſeuen *Sabbaths of yeere*
Iubilee: or 80. *Iubilees*, or 40
yeeres, or after *Ezechiel*, 40
Cubits, the whole time of t
Old Teſtament, till Chriſt by h
Baptiſme, & preaching, beg
the ſtate of the new *Teſtame*
Neither can I heere paſſe o
without admiration, how t
Sacrament of *Circumciſion*, c
tinued in the Church 37. *I*
lees from *Abraham* to whom
was firſt giuen, vnto the *B*
tiſme of *Chriſt in Iordan*: wh
was iuſt ſo many *Iubilees* (af
Bocholcerus accompt) as
World had continued bef
from *Adam to the birth of*
brah

Index chro. apud Ann. Mundi 1198

aham, Moſes began his Mini-
ery on the 80 yeere of his age.
hriſt enters vpon his office in
e eighty *Iubile* of the worlds
ge. *Ioſeph* was thirtie yeeres
d when hee began to rule o-
er *Egypt. Gen.* 41. 46. and the
eui es began to ſerue in the
abernacle at thrity yeeres old
o *Chriſt* likewiſe, to anſwere
eſe figures, began his Mini-
ery in the thirtieth *Iubilee* of
Moſes, and when he began to
e thirty yeares of age, *Luke* 3.
3. in the midſt of *Daniels* laſt
eeke: and ſo (continuing his
iniſtery on earth three yeers
nd a halfe) finiſhed our *Re-*
emption. and *Daniels* period,
y his *innocent death* vpon the
roſſe. The moſt of all the
reat Alterations and ſtrange
cidents, which fell out in the
hurch, came to paſſe either in
abbatical yeere, or in a yeere
Iubilee For example:
The ſeventy weeks of *Daniel*

After Mr. *Robert Pont* his computation. Treatise of the last decaying age of the world published *Ann. Dom.* 1600. *Robert Pont* treat. of the last age, pag. 17.

beginning the *first yeere of Cyrus*, and the 3439. yeere of the world containe so many *yeeres* as the World did Weekes of yeeres vnto that time: and so many *weekes of yeeres*, as the world hath lasted *Iubilees*. *Daniels* seuenty weekes of yeeres contained foure hundred and 90. single yeeres of the world before that time, 490 *weeks*, or *Sabbaths* of yeeres. *Daniels* period 70 *weekes*, the worlds 70 *Iubilees*: So that to comfort the Church for their 70 yeers captiuitie, which they had now according to *Ieremies* Prophesie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70. *weekes*, or *Sabbaths of yeeres*, that is, 70. times 7. yeeres, or 490. yeeres, their eternall redemption from hell, should be effected by the death of *Christ* as sure as they wer now redeemed from the captiuity of *Babylon*. This period of *Daniel* con-

Ier. 25. 1. 12
Ezra 1. 2.

ntained 70. *Sabbaths*, or 10. *bilees* of yeeres, began at the *rst liberty*, granted the *Iewes* y *Cyrus*, in the first yeere of his igne ouer the *Babylonians*, entioned: *Hez.* 1, 1. and ends stly at the time that Christ yed vpon the crose. From the eath of Christ, or the last end *Daniels* weekes, to the se-enty and one yeere of Christ he world is measured by se-en *seales* or seuen *Sabbaths* of eeres making one complete *ubilee*. From the end of those euen *seales*, the World is mea-ured to her end by [a] 7. *Trum-ets*, (ach containing 245. yeers (as some coniecture, about 440 yeeres hence the truth will ap-peare:) *Enoch*, the seuenth from *Adam*, hauing liued so many yeeres as there are dayes in the yeere, 365. was translated of GOD in a *Sabbaticall* yeere *Moses* the seuenth from *Abra-ham* as another *Enoch is buri-*

Apoc. 5.

[a] 1 Apo 8. 2. and 9 7 *Napier*, on the Apoc. proposition 6. 8 9. & his Resolution.

ed of God, but borne in a *Sabbatical* yeere of the world, 2373 and in the 777. yeere since the flood (after *Broughtons* computation) is saued, as a new Noah in a Reed *Arke*, and liueth a *Builder of the* Church, so long as *Noah* was *building* the *Arke* 120. yeeres. The promise was made to Abraham in a Sabbaticall yeere, being the 2023. of the world. The sixth yeere of *Ioshua*, being 2500. yeeres from the Creation of the World wherein the land was possessed and diuided among the Children of *Israel*, was a *Sabbatical* yeere, and the [a] 50 *Iubilee* from the creation of the world. At this yeere *Moses* beginnes his *Iubilee*, by which (as with a chaine of thirty linkes) hee teeth the parting of *Canaans possession* to the *Israelites* by *Ioshuah*, to the opening of the *Kingdome of Heauen* to all beleeuers by *Iesus*. And so carri-

eth

Pont. Of the last age. of the world pag. 12 Buchol. 2 *Ind x* Ch. Broughtons consent. *A M.* 3430 Deut. 3. 4. *Pont. Ibid.* & Scaliger. Buchol.

[a] *Pont.* p. 11. Buch. *Chron. apud. A.M.* 2500

eth them Church of the Iewes by a[b] ioyful streame of *Iubilees* from the *Type* to the *Substance*, from *Canaan to Heauen*, from *Ioshuah* to *Iesus*: for Christ at the end of *Moses* thirtie *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptisme *openeth heauen*, and giues the *cleereſt viſion* of the *Bleſſed Trinity*, that was seen since the world began. And by the Silver *trumpet* of his *Gospell*, proclaimes according to the Prophesie of *Esay*, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Sauiour Christs birth, beeing the 3948 of the world, was the end of a *Sabbaticall* yeere: and the * 564. *Septenary* of the World *Moses* maketh the common age of all men to bee seuentimes seven, Psalme 90 and euery seuenth yeere commonly produceth some notable change

[b] Iubilee, some deriue of Trumpets of Rams horns wherewith the Iubilee was sounded: others from *Iubal* a streame because th y carry vs to the death of Christ the Authour of our eternall rest and joy Isay. 62. Luke. 4.

* *Pon.* of the last decaying age of the world. *Pag.* 1213. 2. 1.

T 5

[a] change or accident in mans life; and no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seuenth day of his *Conception*, hath *all his members* finished, & from that day groweth to the perfection of *birth*: which is alwayes either the ninth or seuenth month. At *seuen yeares olde*, the child *casts his teeth*, and receiues new. And euery *seuenth yeere* after, there is some alteration or change in mans life, especially at *nine times seuen*, the *Climatericke* yeare, which by experience is found to haue beene fatall to many of those learned [b] men, who haue been the chiefest lights of the world. And if they escaped that yeare, yet most of them haue departed this life in a *septenary* yeare. *Lamech* dyed in the yeare of his life, 777. *Methuselem* the longest liuer of the sonnes of men, dyed when hee beg-

a *Expertum est in plerisque omnibus animum cum periculo & clade aliqua venire aut corporis morbique grauioris aut vitæ interitus, aut animi ægritudinis.* Agelli. lib. 1. 15. cap. 7. Augustin Ep. ad Caium. *impotem exultat, sed* πλιμαχτηρα *communem seniorum animũ 63. euasisse,* Bodin. *de Republ* l. c. 2.

b *Aristotle. Cicero. Bernard. Boccas.*

to enter his 900. and 70. yeare. *Abraham* dyed, when hee had liued 25. times 7. yeares. *Iacob* when hee had liued 21. times 7. yeares. *Dauid*, after hee had liued 10. times 7. yeares. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeare that hee was borne: So did the Mayden Queene * *Elizabeth*, of blessed and neuer-dying memorie, who came into this World, the *Eue of the Natiuitie of the blessed Virgin Mary*: and went out of this World, on the *Eue of the Annnciation, of the Virgin Mary*. *Hyppocrates* dyed in the 15. *septenarie*. *Hierome*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8 *septenarie*. And *Iohannes de temporibus*, who liued 61. yeares, dyed in the 53. *septenarie* of his life. The like might be obserued of innumerable others. And indeede the Whole

Erasmus Luther, Melancton. Sturmius.

* Shee was, she is (what can there more bee said?) In earth the first, in heauen the second Maid

Bodin, Buchole.

whole life of a *man* is measure
by the *Sabbath*: For how many
yeares soeuer a man liueth here
yet his life is but a life of *seuen*
dayes, multiplied; so that in this
number of 7. there is a mistic
perfection, which our vnder
standing cannot attaine vnto.

All which *Diuine* disposition
of admirable things, so oft b
seuens, call vpon vs to a conti
nuall meditation of the blesse
Seuenth day-Sabbath, in know
ing and worshipping *GOD* i
this life; that so from Sabbat
to Sabbath, we may be transl
ted to the eternall glorio
Sabbath of rest and blisse, in th
life to come.

By the consideration whe
of, any man that looketh ou
the *holy History* may easily pe
ceiue, that the whole *course* o
the world is drawen, & guide
by a *certaine Chaine* of God
prouidence, disposing all *thing*
in *number*, *measure*, and *weight*

A

Climax, vita virorum fere septenariis, aut nouenariis Fœminarum vero senariis definitur. Bodin. *de rep. l. cap. 2.*

times are therefore measu-
d by the *Sabbath*, so that time
nd the Sabbath can neuer bee
parated: And the *Angel* swe-
es, that *this measuring of time*
all continue *till that time* shall
e no more: And as the Sab-
ath had his *first institution*, in
e *first Book* of the Scriptures,
hath it its *confirmation* in the
st. And as this Booke doeth
uthorize this day; so this day
raceth the Booke: in that the
atter thereof was reuealed v-
on so holy a day, the *Lords* re-
elation vpon the *Lords* Day.
s well therfore may they pull
he Sun, Moone, and Starres out
f the Heauens, as abolish
he holy Sabbath, (Times
Mete-rod) out of the Church:
eeing the Sabbath is ordai-
ed in the Church (as well
s the Sunne, and Moone in the
irmament) for the distinction
f times.

8. Because that the whole Church

H. Wolph *præm chro.* Apoc. 10 6 *Tempus est rerum mundanarum duratio extrinsecus observata.* H. Wolph. *Chron. cap. 1 Tempus cum mundo capit, & una desiturum est ibid.* Gen. 2. 3. Apoc. 1. 10.

Church by an [a] vniuersall co
sent, euer since the *Apost*
time, haue still holde the co
mandement of the *Sabbath*,
Lee the morall and perpetu
Law of God, and the keepi
of the *Sabbath* on the *first* d
of the weeke, to be the insti
tion of *Christ* and his *Apostl*

The Synode, called *Synod*
Colonienſis saith, that the *Lo*
Day hath beene famous int
Church euer since the *Apost*
time. *Ignatious* Bishop of *An*
och liuing in S. *Iohns* time sai
Let euery one that loueth Chri
keepe holie the Lords Day, reno
ned by his Resurrection, which
the Queene of dayes, in whic
death is ouercome, and life
sprung vp in Christ: *Iustin Ma*
tyr, who liued not long aft
him, sheweth, how the Christ
ans kept their *Sabbath* on t
Lords Day, as wee doe. *Orige*
who liued about 180. years a
ter Christ, shewes the reaso
wh

[a] *Si quod horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare insolentissimæ insaniæ est.* Aug. Epist. 118. ad Ian. *Synod. Col. par* 9. c. 9. Ignat. *ad Magnes.*

Apolo. 2.

Origen. *Homilia* 7. *super Exo.* 1

hy the Sabbath is translated the Lords Day. *Augustine* ith, *That the Lords Day was clared vnto the Church by the surrection of the Lord vpon at Day. Et ex illo cœpit habere stivitatem suam*, and by Christ was first ordained to be kept oly: And in another place, *that e Apostles appointed the Lords ay to bee kept with all religious lemnitie, because that vpon that Day our Redeemer rose from the ad, which also is therefore cal- d the Lords Day.*

Epist. ad Ianuar. 119. cap. 13. & ad Cassul. Epist 86. Aug. de tem. serm. 251.

As therefore *Dauid* said of he *Citie of God*, so may I say of he *Lords Day*, *Glorious thinges re spoken of the Day of the Lord*: or it was the *Birth-day* of the World the *first day* wherein all reatures began to haue being. n it, *Light* was drawne out of arkneſſe. In it the Law was gi- en on Mount *Sinai*. In it the *Lord* roſe from death to life. In t the *Saints* came out of their graues,

Psal. 87. 3. *Aug de tem. ser 251. & 154. Cont. Const can. 8.* Wolphius. *chron lib. 1. cap. 110.* Muff. Bipont. *pestil. Dom. Pasch.* Mat. 27 52 Codoman. *Anal. An. Mun 2515.*

graues, assuring that ou
Christians should rise to *new*
of life. In it the holy Gh
descended vpon the *Apostl*
And it is very probable, th
on the *seuenth Day*, when t
seuen Trumpets haue blowne
the cursed *Iericho* of this wor
Iosh. 6. 13. Apoc. 10 7 shall fall, and our true *Ies*
shall giue vs the *promised* po
session of the *heauenlie Can*
an.

Hee that would see the vni
forme consent of antiquitie
and practice of the primitiu
Church in this point, let hi
read *Eusebius* Ecclesiastical hi
storie, *Lib.* 4. *cap.* 23. *Tertulia*
lib. de Idolatria, *cap.* 14. *Chry*
Serm. 5. *de resurrectione*. *Consti*
tut. Apost lib. 7. *cap.* 37. *Cyril*
in Iohn. lib. 12. *cap.* 58. Of this
judgement are all the second
new writters: see *Foxe* on the
Apoc. 1. 10. *Bucer in Mat.* 12
11. *Gualt in Malac.* 3. *Hom.* 23
Fulke on the Rhemish Testam.

Aug ad Casul. Ep 86 & ad Ian. 119 cap. 19. Aug. Serm. tempe. 151. & 154. & Con. 6. Constant cap. 8.

Apo

spec. 1. 10. *Chem.* Exam. Con. rid. par. 4. *De diebus Festis:* olph *Chronol. lib. 2 cap. 1.* *Armin. Thes. in 4 precept*, and nun erable others. Learned nius shal speak for all: *Quam-rem cum dies Dominicus, &c.* herefore seeing the Lords day is th by the fact of Christ (viz his esurrection, and often appea-ng to his Disciples vpon that ay) by the example and institutio of the Apostles, and by the ntinuall practice of the Ancient hurch, and by the testimony of e Scripture, observed and subs tuted into the place of the Iew-Sabbath; inepte faciunt, they e foolishly, who say that the ob-rvation of the Lords Day is of adition, and not from the Scrip-re, that by this meanes they ight establish the Traditions of en. And againe; The cause of is change is the resurrection of hrist and the benefit of the re-ring of the Church by Christ, the

*Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt, Armin. Iunius. Tralect. in Gen. 23.

the remembrance of which benefit did succeed in the place of the memory of the creation, Non humana traditione, sed Christi ipsius obseruatione & institutione: *Not by the tradition of man, but by the obseruation & appointment of Christ, who both on the day of his resurrection, and on euery eight day after, vnto his ascention into heauen, did appear vnto his Disciples, and came into their assemblies.*

9. Because that the Lord himselfe expounded the end of the Sabbath, to bee a *signe and document for euer, betwixt him and his people, that he is* Iehouah *by whom they are sanctified*: and therefore must onely of them bee *worshipped*: and vpon the paine of death, charged his people for euer to keepe the memorial vnviolated. But the end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What

Exo. 31. 13. 24, &c. Ezech. 20. 12. 20. *Ezec. 46. 1.* Exod. 35. 2 *Armin. disput. Theol. in præcept. 4.* Rom. 14. Act. 10. 15

hath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the commandement tearmes this Day, the *Sabbath of the Lord thy God.* Isa. 58. 13. And God himselfe calles it, *his Holy day.* And vpon the same ground likewise, the *old Testament* consecrated all their Sabbaths & holy daies to the worship and honour of God alone. To dedicate therfore a *Sabbath* to the honour of any creature is grosse *Idolatrie.* For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth *Leuit.* 23. 3, 37, 38, &c and *Ezhe.* 20. 20. *Nehe.* 9. 14. the *Sabbath is put* for the *whole worship of God.* And our Sauiour teacheth, that *thee must worship the Lord God* onely. *Math* 4, and therefore keepe a Sabbath to the onely honour of *God.* The holy Ghost notes it as one of *Ieroboams* greatest

greatest sinnes; That he ordained a feast *from the deuice of his owne heart*, 1 *King.* 12. 33. And God threatneth to visit Israel *for keeping the dayes of* Baalim, that is, or *Lords*, as papists do of Saints, *Hos.* 2. 13. but saith that such forget him. And so indeed none are lesse carefull in *keeping* the *Lords Sabbath*, then they who are most *superstitious* obseruers of *Mens Holy dayes*. The Church of Rome therefore commits grosse Idolatrie.

Read H. *Volphius. Chronol. de Tem lib 2. c. pag 118. & cap. 7. pag. 104. &c.*

First in taking vpon her to *ordaine Sabbaths*, which belong only vnto the Lord of the Sabbath to doe.

Secondly in *dedicating* those Holy-dayes to the Honour of *Creatures*, which in effect is to make them Sanctifying Gods.

Thridly, in tying to these dayes Gods worship, prayers, fasting and merit.

Fourthly, in exacting of these dayes of *mens invention*, as great

greater measure of solemnitie and sanctification, than vpon the Lords day which is Gods *Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath iustly abolished all superstitious and idolatrous feasts: and only retains a few holy dayes to the honour of God alone, and easing of Seruants, *Deut.* 5. 14. through long custome forceth vse the *old* names for *ciuill* distinction; As *Luke* vsed the *prophane names of Castor and Pollux*, *Acts.* 28. 11. and *Christians of Fortunatus*, 1 *Cor.* 16. 17. *Mercurius*, Rom. 16. 14. and *Iewes of Mardocheus day*, 2, *Machab.* 15. 17.

10 Lastly, the examples of Gods *Iudgements* on Sabbathbreakers, may sufficiently seale vnto them, whose hearts are not *feared*, how wrathfully Almighty God is displeased with them who are wilfull prophaners

ners of th. Lords day.

The Lor (who is otherwi the God of mercy) comman ded *Moses* to stone to deat the man, who (of a *presumptu ous* mind) would openly go t gather sticks on the Sabbat Day. The fact was small; tru but his sinne was greater, tha (for so small an occasion) woul presume to breake so great commandement.

Num. 15. 32

a Mac. 8. 27 28

Nicanor offering to fight gainst the *Iewes* on the Sabbat Day was slaine himselfe, an 35000. of his men.

Can. Magdeb. 12. cap. 6.

Diss de tempore. serm 1. 15.

Tho. Cantipra. lib 2 de lap. Templ. admiran. vindict diu. Theo, hist.

A Husband-man grindin corne vpon the Lords day, ha his Meale burned to ashes.

Another carrying Corne *this day*, had his Barne and a his Corne therein brunt wit fire from *heauen* the next nigh after.

Also a certaine Noble ma (prophaning the Sabbath vsu ally in hunting (had a Chil

his wife, with a head like a
og and with eares and chaps
ying like a hound.

A couetous *Flax-wife* at *Rin-*
ate in *France Anno.* 1559. vsing
ith her *Maids* to work at her
rade on the *Lords Day*: it see-
ed vnto them, that *fire* issued
t of the *Flax*, but did no
arme: the next *Sabbath* it
oke fire indeede, but was
ickly quenched: but not ta-
ing warning by this, the *thrid*
nday after it took fire again,
unt the house, & so scorched
e *wretched woman*, with two
her children, that they dyed
e next day: but (through
o Is mercy) a childe in the
adle was taken out of the fire
liue and vnbrunt.

Iohan Fia-
l. 3. *de Mi-*
raculis.

On the 13. of *Ianuar*, *Anno*
om: 1582. beeing the *Lords*
ay. the Scaffolds fell in *Paris*
arden, vnder the people, at a
ear-beating, so that eight were
ddenly slaine, innumerable
hurt

Stowes Abridgment.
Anno. 1582
Discite iam moniti
Dominum non temnere
Christum.

n..rt and mai..ed. A watching
ſuch who take *more pleaſure*
the *Lords Day*, *to be in a Thea*
beholding *carnal ſports*, then
be in the *Church*, ſeruing G
with the *ſpiritual works of Pi*

Many fearfull exa..ples
Gods Iudgements by fire, ha
in our dayes bin ſhewed v
divers *townes* where the p
phanation of the Lords D
hath bin openly countenanc

Stratford vpon *Aun*
twice on the ſame day twel
moneth (being the Lords d
almoſt conſumed with fi
cheifly for prophaning
Lords Sabbaths, & for conte
ning his word in the mouth
his faithfull Miniſters.

Teverton in Deuonſhi
(whoſe *remembrance* makes
heart bleed) was oftentimes
moniſhed by her godly Pa
cher that GOD would br
ſome heauy Iudgement on
Towne, for their horri

p

rophanation of the *Lords*
ccasioned, chiefly, by the
larket on the day following.
lot long after his death, on
ne thrid of *Aprill*. *Ann. Dom.*
598. God (in lesse then halfe
n houre) consumed, with a
dden and fearefull fire, the
hole Towne, except only the
urch, the *Court-house*, and
ne *Almes-houses*, or a few
oore peoples dwellings, wher
man might haue seene 400.
welling houses all at once on
e; and aboue fiftie persons
nsumed with the flame. And
w againe since the former E-
tion of this book, on the fift
Auguſt last 1612. (14. yeeres
nce the former *fire*) the whole
owne was againe fired, and
nsumed except some thirtie
uses of poore people, with the
hoole-house, and *Almes-*
uses. They are blinde, who
not in this, the finger of
D. God grant them grace

While ſt the Preachers cryed in the Church prophane-neſſe, pro-phannneſſe, *Gain* would not ſuffer them to heare: there-fore when they cryed fire, fire, in the ſtreete, God would not ſuffer to helpe.

when it is next built, to chan
their Market-day, and to
mooue al occasions of prop
ning the Lords day. Let oth
lownes remember the *Tower*
Siloe, *Luke* 13.4. and take war
ing by their neighbours chast
ments; feare Gods threatning
Ier. 17. T[illegible] beleeue Gods pr
phets if they will prosper.
Chron. 20.20.

Many other examples
Gods iudgments might be
leadged: but if these are n
sufficient to terrifie thy he
from the wilfull prophanat
of the *Lords day*; proceed in t
prophanation: it may bee t
Lord will make thee the n
example, to teach others
keepe his *Sabbaths* better.

Hee punisheth *some* in th
life, to signifie how hee w
plague al wilfull transgressou
of his Sabbaths at the last da

Thus wee haue proued, t
the Commandement of

abbath in *morall*, and that the
hange of it from the Seuenth
the first day of the weeke,
as instituted by the authority
f *Christ* and of his *Apostles*,
ut as in promulgating of the
aw diuerse ceremonies pecu-
ar to the Iewes, were annex-
d the rather to bind that peo-
le to the more carefull per-
ormance thereof, as to the first
ommandement, *their deliue-
ance from Egypt*, shaddowing
eir redemption from Hell: to
e fift Commandement *length
dayes in Canaan*; typing *eter-
all life in Heauen*: to the sixt
ommandement, *Abstinence
om bloud and things strangled*,
guring the care to *abstaine*
om all kinde of Murther: and
o the whole Law, the ceremo-
y of g *Parchment-lace*, puting
em in minde to keepe within
e limits of the Law. So I ke-
ise to the fourth Commande-
ent were added *some Ceremo-*

g Num. 15 38.

mies which peculiarly belonged to the *Iewes*, and to no other people: as first, the *double*[a] *Sacrifices* appointed for them on the Sabbath Day, shaddowing how God will bee serued on the Sabbath, with greater obedience than on the week dayes. Secondly, the[b] *rigid, and strict ceasing from making of Fire*, [c] dressing of meate, and all bodily labour, both[d] remembring them of their full deliuerance by *Moses* conduct from the fiery Furnace, and slauery of Egypt, vpon[e] that day: as all shaddowing vnto the *the eternall redemption of our Soules from hel* by the *death* of *Christ*. Thirdly, the keeping of the Sabbath vpon *the precise seuenth day*, in *order of the Creation*: shaddowing to the *Iewes* that *Christ* by his death, and resting on *their* Sabbath in the Graue, should bring them *rest* and *ease*, from the burthen and yoke of the Legall cere-

a Num. 28. 9. 10.

b Exod. 35 23.

c Exod. 16. 23.

d Deut. 5. 15

e It was the Sabbath day, on which *Moses*, and the children of Israel sang to GOD, when *Pharaoh* and his hoste were drowned in the Sea. Exod. 15. See *Trem.* and *Iun.* notes on Deut. 5. 15 and on Exo. 12. 15

remonies, *which neither they or their Fathers were able to beare. Act.* 15.10. *Col.* 2.16 17. And howsoeuer in *Paradise* before mans Fall, the keeping of the Sabbath on the seuenth day of the *Creation*, was not a *Ceremonie* but an *Argument* of *perfection*: yet after the Fall, it became *Ceremoniall* and subject to change in respect of the reuelation by Christ; as *Mans life* before the fall, being *Immortall*, became afterwards *Mortall*; and *nakednesse* being an ornament before, became afterwards a shame: and *Marriage* became a type of the *Mysticall vnion* betwixt CHRIST and his *Church*, *Ephes.* 5. And to fulfill the Ceremonies (added for the *Iewes* sake vnto the *Sabbath*) Christ at his death rested in the graue all the *Iewish Sabbath day*; and by that hee fulfilled all those *Ceremonies all necessaries*. Now, as the

ceasing of the Ceremonies an
nexed to the 1. 5. and 6. Com
mandements and to Mariage
did not abolish those Comma
dements, and Mariage; no
cause them to cease from bei
the perpetuall rules of God
worship, and mans righteou
nesse: no more did the abrog
ting of the *Ceremonies* anne
ed to the *Sabbath*, abolish t
moralitie of the Commande
ment of the Sabbath; so th
though the *Ceremonies* be ab
lished: by the accesse of
Substance; and the *Shaddow*
uershaddowed by the Body
(which is *Christ*) yet the ho
rest (which was commanded
kept, before either the Jew
were a people, or those Cer
monies annexed to the Sa
bath) still continued as Go
perpetuall law, whereby *all t*
posterity of Adam are bound
rest from their *ordinary busine*
that they may wholy spend
ue

ry *seuenth* day in the solemne
orship, and onely seruice of
od their Creature and Redee-
er; but in the Substance of
e fourth Commandement,
ere is not found one word of
y ceremony.

he cheife obiections against
e morality of the Sab bath,
e three.

1. That of *Paul* to the Ga- Obiect.
ians, *Yee obserue dayes, and*
neths, and times, and yeeres,
. But there the Apostle con-
mnes not the *morall Sabbath*,
hich wee call the *Lords Day* Gal. 2.
d which *he himselfe* ordained 1 Cor.
ording to Christs comman- 1 & 14.
ment, in the same *Churches*
Galatia and *Corinth*, and kept Act. 20. 7.
nselfe in other Churches (but
speakes of the Iewish dayes
d times, and yeeres, and the
ping of the Sabbath on the
enth day from the Creation,
ich he termeth *shaddowes of*
gs to come, abolished now

Col. 2. 17. Leuit. 23. 37. 38.

by Christ the body; and [illegible] Law are called *Sabbaths*; [illegible] distinguished from the *[illegible] Sabbath.*

Object. 2. Col. 2. 16.

2. That of *Paul* to the C[illegible] *lossians*: *Let no man therefo[illegible] condemne you in meate and drin[illegible] or in respect of an holy day, or [illegible] the new moone, or of the Sabba[illegible] dayes.* But here the Apost[illegible] meaneth the *Iewish* ceremoni[illegible] Sabbaths, not the *Christia[illegible] Lords day*, as before.

Obiect. 3. Rom. 14. 15

3. That of the same Apost[illegible] to the *Romans*, *This man este[illegible] meth one day aboue another d[illegible] and another counteth every day [illegible] like &c.*

But S. *Paul* makes no su[illegible] account: for the question the[illegible] is not betweene *Iew* and *Ge[illegible] tiles*, but betweene the *strange* and *weaker* Christians Th[illegible]

Rom. 15. 1

strõger esteemed one day abo[illegible] another as appeares in th[illegible] there was a day both comma[illegible] ded & receiued in the Chur[illegible]

uery where knowne and ho-
oured by the Name of the
Lords day. And therefore *Paul*
aith here, that *he that obserued*
his Day, obserued it vnto the
Lord. The obseruation where-
f becauſe of the change of the
ewiſh *ſeuenth day*, ſome weake
Chriſtians (as many now a-
ayes) thought not ſo neceſſa-
ie: ſo that if men (becauſe the
Iewiſh day is abrogated) will
ot honour and keepe holy the
Lords day, but count it lik *other*
ayes: it is an argument (ſaith
he Apoſtle) of their weak-
eſſe, whoſe infirmitie muſt be
orne, till they haue time to be
urther inſtructed and perſwa-
ed. Other obiections are fri-
olous, and not worth the an-
wering.

The true manner of keeping holy the Lords day.

NOw the ſanctifying of the ſabbath conſiſts in

two things. First, *In resting from all seruile, and common busines pertaining to our naturall life.* Secondly, *In consecrating our rest wholly to the seruice of God, and the use of those holy means which belong to our spirituall life.*

For the first.

1. *The seruile and common workes, from which wee must cease, are generally all ciuill workes from the least to the greatest.*

a. Exo. 31. 20. 30. Exod. 31. 13, 14.

More particularly:

Exod. 31. 15. &c. Exo. 34. 21. Neh. 13. 39 Ier. 17. 21, 22. 27.

First, From all the works of our calling, though it were *reaping in the time of harvest.*

Secondly, From carrying burthens, as Carriers doe: or riding abroad for *profite*, or for *pleasure*: God hath commanded that the beastes should rest the *Sabbath day*, because all occasion of trauelling or labouring with them should be cut off from man: GOD gives them that Day a rest, and that, *without necessitie*,

Deut. 5. 14.

fication and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are lawfull at other times, are on the *Sabbath* not allowed; much more *those* that are altogether at *all times* vnlawfull. Who without mourning can indure to see *Christians* keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord Iesus, the Sauior & Redeemer of the World? For hauing serued *God* but an *houre* in outward shew, they spend the rest of the Lordes Day, in *sitting downe to eate and drinke, and rising vp to play*: First, *balasting* their bellies with *eating* & *drinking*; and then *feeding* their eares with *playing*, and *dancing*. Against which prophanation all holy Diuines, both *olde* and *new*, haue in their times most *bitterly*

1 Cor. 7. Gen. 3. 6 11. 19.

bitterly inueighed. Insomuch that *Augustine* affirmeth, that *it was better to plough, than to dance vpon the Sabbath day.*

Melius enim arare quam saltare in Sabbato, Aug in tit. Psal. 91

Now in the Name of *Almighrie GOD* (who resteth, hauing created Heauen and Earth:) and of his *eternall* Sonne *Iesus*, the *Redeemer* of his Church, who shall shortly come, on the dreadfull day of Doome, to the iudge all men according to the obedience which they haue shewed to his Commaundementes: I require thee who readest these words, as thou wilt answere before the Face of *Christ*, and all his holy *Angels* at that day, that thou better weigh and consider, whith *Dancing*, *Stage-playing*, *Mas king*, *Carding*, *Dycing*, *Tabling* *Chesse-playing*, *Bowling*, *Shooting* *Beare beating*, *Carowsing*, *Tip ling*, *and such other fooleries* Robin-hood, *Morice-dances* *Wakes*, *and May-games*, bee ex

Act. 17 31
Rom. 2. 12 &c.
2. Thes. 2. 8 &c.

ercise

ercises that God will *blesse* and allow on the Sabbath *day*. And seeing that no action ought to bee done that day, but such as whereby wee either *blesse God*, or looke to receiue a *blessing* from God; how dareſt thou do thoſe things on that blessed *day* on which thou dareſt not to pray to *God* to beſtow a *blessing* on it to thy vſe? Heare this, and tremble at this, *O prophane mouth of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that hauing *euery* day in thine, euery *houre* in euery day, euery *minute* in every houre, ſo taſted the ſweete mercy of thy God in Chriſt, without which thou hadſt periſhed euery moment! Yet canſt not finde in thy corrupt and irreligious heart, to ſpend in thy Maſters ſeruice that one day of the weeke, which hee had reſerued for his *owne* praiſe and worſhip: Let

men

men in *defence* of their
phaneneſſe, *obiect* wha
wil, and *anſwere* what the
puts in their mouths: yet
would wiſh them to remem
that ſeeing it is an ancient t
dition in the Church, that t
Lords *ſecond comming* ſhall be
vpon the *Lords day*; how litt
ioy they ſhould have, to bee o
uertaken in thoſe carnall ſp
to pleaſe themſelues: whe
their Maſter ſhould finde the
in ſpirituall Exerciſes ſeruin
him. The prophaneſt wret
would then wiſh rather to b
taken *kneeling* at prayers in th
Church, then *skipping* like
Goat in a daunce. If this ca
not mooue, yet I would wi
our impure gallants to remem
ber, that whileſt they th
daunce on the *Lords Day*, (con
trary to the *Lords Commande
ment*): they doe but daunce a
bout the *pits brinke*: and th
know not which of them fi

Lactan. lib. 7 cap. 2

fall therein. Whereinto
g once faine, without re-
ance, no *greatneſſe* can *ex-*
t them from the vengeance
that great GOD, whoſe
mmandement (contrary to
eir knowledge and Conſci-
ce) they doe thus *preſumptu-*
ſly trangreſſe. If then Gods
ommandements cannot *de-*
re thee: nor Gods Word *ad-*
ſe thee: I ſay no more, but
hat S. *Iohn* ſaid before mee,
ſhee which is filthy, let him bee
hy ſtill.

Apoc. 22.11

* This was the laſt and heavieſt curſe that Saint *Iohn* wiſhed ſpirituall Babylon.

For *the ſecond.*

2. The *Conſecration of the*
abbaths reſt conſiſts in perfor-
ing three ſorts of duties: First,
fore, Secondly, *at*: Thirdly, *af-*
r the publike exerciſes of the
hurch.

The duties to be performed be-
re the publike exerciſe are;

1. *To giue over working* bee-
ime on the *Eue*, that thy bo-
y may bee the more refreſhed;
and

and thy minde the better fit
to sanctifie the Sabbath on t
next day. For want of this p
paration, thy selfe and thy Se
uants being tyred with labo
and watching the night befo
are so heauie, that when yo
should bee seruing GOD, an
Apo. 2. & 3 *hearing what his Spirit sait*
vnto his Church, for your soule
instruction; you cannot ho
vp your heads for sleeping: t
the *dishonour of God*; the *offen*
of the *Church*, and the *sha*
of your selues: therefore the *Lo*
commands vs not only to *ke*
Holy; but also to remember
fore-hand the Sabbath Day, t
keep it holy, by preparing ou
hearts, and removing all busi
nesse that might hinder vs t
Isa. 56. 2. &c. & 58. 13. &c. *consecrat it as a glorious Da*
vnto the Lord, Therefore whe
as the Lord in the *other* Com
mandements, doeth but eithe
bid or *forbide*; hee doth both i
this Commandement, and tha
wit

th a ſpeciall *memorandum*; if a Maſter ſhould charge ſeruant to looke well vnto *things* of great truſt; but to ue a *more ſpeciall* care to *remember one* of theſe ten, for diers weighty reaſons: ſhould ot a faithful ſeruant that *loues* s Maſter, ſhew a *more ſpeciall* re vnto that thing aboue all her buſineſſe?

Thus *Moſes* taught the peoe over-night to remember *Sabbath*; and it was an holy ſtome among our *forefathers* hen at the ringing to prayer n the Eue before, the *Huſndman* would giue ouer his bour in the Field; and the *adeſ-man* his worke in the op, and go to Euening Prayin the Church, to prepare heir ſoules; that their mindes ight more cheerefully attend ods *worſhip* on the *Sabbath* Day. Exod. 16. 23 &c.

2. To poſſeſſe that night *thy veſſel*

Exod. 9.24
1 Cor. 7. 5
Gen. 35. 2
1 Thes. 4.4
1 Sam. 21.5
Exo. 19. 16
Psal. 9. 22
Eccl. 4. 17

vessel in Holinesse and Hono
that thou mayest present t
soule *more purely* in the sight
God the next morning.

3. To rise vp early in t
Morning on the *Sabbath Day*.
carrefull therfore to rise *soo*
on this day, than on oth
dayes: by how much the *servi*
of God is to bee preferred b
fore all earthly businesses: F
there is no *Master* to serue
good as *God*; and in the end,
worke shall bee better reward
than his *service*.

4. When thou art vp co
der with thy selfe, what an
pure sinner thou art; and in
what an holy place thou go
to appeare, before the *most h*
God, who seeth thy heart a
hateth all impurity & hypoc
sie. Examine thy selfe therfo
before thou goest to Churc
what *grievous sinnes* thou h
committed the *weeke past*; co
fesse them vnto God, and ea
nes

ly pray for the pardon and giuencs of them, & ſo *recon-* thy ſelve with *God* in *Chriſt*. *neue* thy *vowes* to walk more ſcionably, and pray for an creaſe of thoſe graces, which ou haſt, and a ſupple of thoſe ich thou wanteſt. But eſpe-lly pray, that thou maieſt ue *grace* to heare the *Word* of d read and preached with ſit: and that thou mayeſt re-ue the holy *Sacrament* with *fort* (if it bee Communion) that *God* by his holy *Spirit* uld aſſiſt the Preacher, to ke ſomething that may *kill* *ſinne*, and *comfort thy ſoule*: ich thou maieſt doe in this the like ſort. Col. 4. 3

A Morning Prayer for the Sabbath Day.

O *Lord moſt high, O* God eternall *all whoſe workes are glorious, and whoſe Thoughts are very* Pſal. 71. 1 2. 3.

very deepe: there can be no b
thing than to praise thy Na
to declar thy louing kindnes i
Morning, on thy holy and bl
Sabbath Day, For it is thy
and Commandement, that
should sanctifie this day in
seruice and praise: and in
thankfull remembrance, a
the creation of the world by
power of thy Word: so of
redemption of Mankinde by
1 Chro. 29 11. &c. death of thy Sonne, Thine
Lord) I confesse, is great ne
power, and glory. and vict
and praier: for all that is in
uen and earth is thine: T
the kingdome, O Lord, an
excellest as head over all. B
ches and honour come of the
thou reigneſt ouer all, and in t
hand is power and strength;
in thine hand it is to make gr
and to giue grace vnto all. N
therefore O my God, I praise
glorious Name; that whe
I a wretched sinner, hauin
m

any wayes prouoked thy
aiestie to anger and displea-
re, thou notwithstanding,
thy fauour and goodnesse,
paising by my prophaneneſſe
d infirmities) haſt vouchſa-
d to adde this *Sabbath* again
to the numb.r of my dayes.
nd vouchsafe, O heauenly
ther, for the merits of *Je-*
s Christ thy Son) whoſe glo-
ous Reſurrection thy whole
hurch celebrateth this day)
pardon and forgiue mee all
sinnes and misdeeds. Eſpe-
lly O Lord, t cleanſe my
ule from thoſe filthy ſinnes,
th the blood of thy moſt
re and vndefiled *Lambe*,
ich taketh away the ſinnes of
e World. And let thy *Holie*
irit more and more ſubdue
y corruptions, that I may be
newed after thine *owne Image*
ſ.rue thee in *newneſſe of life*,
dholines of converſation: And
of thy mercy, thou haſt

t Here thou mayeſt confeſſe whatſoeuer ſin of the laſt weeke clogs thy conſcience. Ioh. 1. 29

brought mee to the be
of this blessed day. I
seech thee, make it a da
Reconciliation, betwixt m
full soule, and thy *Diuine*
iestie. Giue mee grace to m
it a day of Repentance vn
thee, that thy Goodnesse m
seale it to bee a day of *par*
vnto mee: and that I may
member that the keeping H
ly of this day, is a Comman
ment which thine owne *fin*
hath written: That on
day I may meditate on
glorious workes of our
tion and *Redemption* and le
how to know and to keep
the rest of thy holy Lawes
Commandements. And wh
anon, I shall with the re
the holy assembly, appe
before thy presence in
House, to offer vnto thee
Morning sacrifice of praise
Prayer; *and to heare wha*
Spirit, *by the preaching*

shall speake vnto thy soule
O let not my sinnes stand
Cloud, to stop my prayers
ascending vnto thee, or to
pe backe thy Grace from
cending by thy Word, into
y heart, I know, O Lord, and
emble to thinke; that *three*
rts of the good seed fall vp-
n bad ground; O let not my
art bee like the *Highway*,
hich through hardnesse, and
ant of true vnderstanding, re-
ues not the Seed till the euil
e commeth, and catcheth
away: or like to the stony
ound, which beareth with ioy
r a time, but falleth away as
one as persecution ariseth for
y Gospels sake: nor like the
orny ground, which by the
es of this world, and the deceit-
nesse of riches; choketh the word
ch it heareth, and makes it al-
ether vnfruitfull: but that
e vnto the *good ground*, I
heare thy Word, with an

Matt. 13. 1. and Luk. 8. 25

honeſt and good Heart, vnder-
ſtand it, and keepe it, and bring
forth fruite with patience, in the
meaſure that thy Wiſedom
ſhall thinke meete for thy glo-
ry, and mine euerlaſting com-
fort. Open likewiſe, I beſeech
Col. 4. 8 thee, O Lord, the *doore of vtte-*
rance, vnto thy faithfull ſer-
uant; whom thou haſt ſent vn-
to vs *to open our eyes, that we*
Act. 26. 1 *may turne from darkeneſſe to lig-*
and from the power of Satan, vn-
to God; that we may receiue re-
giuenes of ſinnes, and inherit-
among them which are ſanctifi-
by faith in Chriſt. And giue me
grace to ſubmit my ſelfe vn-
his Miniſtery, as well when
terrifieth me with judgemen-
1 Theſ. 5 11 as when hee comforteth
Heb 13.27 with thy Mercies, and that
1 Cor, 11 10 may haue him *in ſingular lo-*
Eph 3.10 *for his workes ſake*, becauſe he
1 Pet, 1, 12 watcheth for my ſoule, as
that moſt giue an account
the ſame vnto his Maſter.

re mee grace to behaue my
fe in the *holy* Congregati-
n with comelineſſe and reue-
nce as in thy preſence, and
the ſight of thy holy *An-*
ls. Keepe mee from *drow-*
ineſſe and *ſleeping*, and from
l wandring thoughts, and
orldly imaginations: ſanctifie
my *Memory*, that it may bee
pt to receiue, and firme to
emember thoſe good and
rofitable Doctrins, which
ail bee taught vnto vs out of
ay Word: And that through
he *aſſiſtance* of thy *Holy Spi-*
it, I may put the ſame leſſons
n practice for my *direction* in
roſperitie, for my conſola-
ion in miſerie, for the amend-
ment of my life, and the glo-
y of thy Name. And that
his day, which godleſſe and
rophane perſons ſpend in their
own luſts and pleaſures, I (as
one of thy obedient ſeruants)
may make my cheife *delight to*

consecrate it to thy glory and ho-
nour, not doing mine owne wayes
nor seeking mine owne will, no
speaking a vaine word; but tha
ceasing from the workes o
Sinne, aswel as from the work
of mine *ordinary calling*, I ma
through thy blessing, feele i
my heart the beginning o
that *eternall Sabbath*, which i
vnspeakable ioy and glory
shall celebrate with thy Saint
Isa.66, 33. and *Angels*, to thy praise an
worship in thy heauenly King
dome for euermore. All whic
I humbly craue at thy hands
in the Name and Mediatio
of my Lord; in that forme o
Prayer which hee hath taugh
mee;

Our Father which art in Heauen
&c.

Hauing thus in priuate pre
pared thine owne soule, if thou
hast the charge of a Family
ca

ll all thy *Houſhold* together, ade a Chapter, and pray as the weeke dayes: but re-ember ſo to diſpatch theſe *riuate preparations* and duties, s that thou and thy Familie ay bee in the Church, before he beginning of Prayers: Elſe our priuate exerciſes are ra-er an *hinderance* then a *prepa-ation*. And as thou (and thy ouſhold (doe goe in all *reue-ence* towards the Church, let ery one meditate thus with inſelfe.

hings to bee meditated as thou goeſt to the Church.

. THat thou art going to the *Court* of the Lord and o ſpeake with the great God y *praier*; and to heare his Ma-eſtie *ſpeake* vnto thee by his *Word*, and to receiue his *bleſſing* n thy *ſoule*; and thy *honeſt la-bour*, in the *ſixe dayes* laſt paſt. Pſal. 100. 4.

2. Say with thy ſelfe by t
way; *As the heart brayeth f*
the Riuers of waters, ſo pant
my ſoul after thee, O GOD, M
Pſa. 42. 1. 2 *ſoule thriſteth for God, euen f*
the liuing God: when ſhall I com
and appeare before the preſence o
God? For, *a day in thy Court*
is better then a thouſand other
Pſal. 24. 10 *where. I had rather bee a doore*
keeper in the Houſe of my GOD
then to dwell in the Tabernacle
of wickedneſſe. Therefore I w
come into thy Houſe in the multi
Pſal. 5, 8, *tude of thy mercies, and in thy fe*
will I worſhip toward thine h
Temple.

3. As thou goeſt into th
Church, ſay, *How fearfull i*
Gen. 28, 16 17 *this place? This is none other bu*
1 Cor. 14. 25 *the Houſe of God, that is the gat*
of Heauen. Surely, the Lord i
in this place: God is in this people
indeed. And proſtrating with
thy Face downeward, beeing
come to thy place, ſay, *O Lor*
Pſal. 26 8, *I haue loued the habitation o*
th

ine House, and the place where
ine Honour dwelleth: One thing
erefore haue I desired of thee
at I will require, euen that I
ay dwell in thine House all the
ayes of my life, to beholde thy
autie, and to visit thy Temple: Psal 27. 6
herefore will I offer in thy Ta-
rnacle Sacrifices of ioy, I will
g and praise the Lord. Hear
n vnto my voyce, O Lord, when
ery; haue mercie also vpon mee,
d heare mee. Doubtlesse kind- Psal 23. 6
sse and mercie shall follow me all
e dayes of my life, and I shall re
aine a long season in the house of
e Lord. And this is that pre-
aration, or looking to our
ete, whereto *Salomon* aduis- Eccles. 4. 27
h vs, before wee enter into
e House of *God*.

The second sort of duties w
ere to be performed at the
of the holy Assemblie.

WHen Prayers begin
laye aside thine *ow*
priuate Meditations; and
thine *Heart* joyne with the Mi
nister and the whole *Church*
as being *one Body of Christ*, a
because that God is the *God*
order, hee will haue all thin
to bee done in the *Church* wi
one heart and accord, and the
ercises of the *Church* are c
mon and *publique*. It is therefo
an ignorant pride, for a man
thinke his owne priuate pra
ers more effectuall than t
publique prayers of the who
Church. *Salomon* therefore a
uiseth a man not to bee *rash*
vtter a thing in the Churc
before GOD. *Pray* therefo
when the Church *prayeth*, *si*
when they *sing* and in the ac

1 Cor. 12. 13
Act. 2. 2. 46 & 4. 32
Eccl. 5, 1

n of *kneeling, standing, sitting,* Eze. 46 10
nd such indifferent ceremo- Psal. 110. 3
ies (for the auoiding of *scan-*
all, the continuance of *Charity,*
nd in testimonie of thine *obe-*
ience)* conforme thy selfe to
he manner of the Church
herein thou liuest.

Whilest the Preacher is ex-
ounding and applying the
ord of the *Lord,* looke vpon
in? for it is a great helpe to
irre vp thine attention, and
o keepe thee from waudering
houghts: *Set the eyes of all that*
ere in the Synagogue, are said
o bee fastened on Christ, whilest
ee preached, and *that all the*
eople hanged vpon him when
hey heard him. Remembe
hat thou art there as one o
Christs Disciples, to learne the
nowledge of Saluation, by the
emission of sinnes, through the
ender mercie of GOD, Luk.
.77.

Bee not therefore in the
Schoole

* *Cum Romam venio, ieiuno Sabbato, cum hic sim, non ieiuno. Sic & tu ad quam forte Ecclesiam veneris eius morem serua, si quam non vis esse scandalo, nec quemquam tibi.* Amb. ad consul. Aug. Ep. ad Ianuar. Luk. 4. 18. Luk. 19. 48.

Schoole of Christ, like an id
Boy in a *Grammer Schoole*, th
often heareth but *neuer learne*
his lesson: and still goeth
Schoole, but profiteth nothin
Thou hatest it in a child: Chri
detesteth it in thee. To the en
therefore that thou mayest th
better profite by hearing
marke:

1. *The coherence and applic*
tion of the Text

2. *The chiefe summe or sco*
of the holy Ghost in that Text.

3. *The diuision or parts of t*
Text.

4. *The doctrines; and in eu*
doctrine, the proofes, the reasons
and vses thereof.

A method of all others, e
ficst for the people (beeing a
customed thereto) to hel
them to remember the Se
mon; and therefore much w
shed to bee put in practice
all faithfull Pastors, who d
sire to edifie their people in t
kno

nowledge of GOD, and his ue Religion.

If the Preachers method be o *curious* or *confused*, then la our to remember.

1. *How many things be taught hich thou knewest not before; and e thankfull.*

2. *What sinnes hee reproued, hereof thy conscience tells thee at thou art guiltie, and there re must bee amended.*

3. *What vertues hee exhort- h vnto, which art not so perfect thee, and therefore endeuour to actise them with more zeale and ligence.*

But in hearing, apply euery peech as spoken to *thy selfe*, ather by God then by *Man*: nd labour not so much to eare the words of the *preacher* ounding in thine eare, as to ele the operation of the *Spi- it*, working in thine *heart*. herefore it is said so often, *et him that hath an eare, heare what*

Isa. 2. 2
Act. 10 33
1 Chr. 17 25
Gal. 4. 14
1 Thes. 2

Apoc. 2. 7 13

what the Spirit speakes to th
Church. And, *did not our hear*
burne within vs, whileſt hee ope
ned vnto vs the Scriptures.
And thus to heare the word
hath a [a] bleſsing promiſe
thereto. It is the accepta
bleſt [b] *ſacrificing* of our ſelue
vnto GOD. It is the [c] *ſure*
note of *Chriſtes* Saintes: Th
[d] *trueſt marke* of Chriſts ſheep
the [e] *apparenteſt ſigne* of God
Elect: the *very* blood, as
were, which vniteth vs to bo
the [f] *ſpirituall kindred*, Br
thren and Siſters of the Son
of GOD. This is the be
Art of memorie for a goo
hearer,

When the Sermon is en
ded.

1. Beware thou depart n
like the nine *Lepers*, till th
for thine inſtruction to ſaui
health, thou haſt return
thankes and praiſe to God
an *after prayer*, and ſinging

Luk 24.32

a Luke. 11 28.

b Rom. 15. 16

c Deu. 33.3

d Ioh. 13.27

e Ioh. 8. 47 & 18. 7

f Luk. 8. 21 Mar. 3. 35.

Pſalme: and when the bleſ-
ng is pronounced, *ſtand vp*
receiue *thy part* therein, and
eare it, as if Chriſt himſelfe
whoſe Miniſter hee is) did
ronounce the ſame vnto thee:
or in this caſe it is true: *Hee*
hat heareth you, heareth mee,
nd the Sabbath day is *Bleſſed,*
ecauſe GOD hath appoin-
ed it to bee the Day, *where-*
by the mouth of his Miniſters,
ee will bleſſe his people, which
eare his word, and glorifie his
Name. For though the Sab-
ath day in it ſelfe be no more
leſſed than the other ſixe
ayes, yet (becauſe the Lord
ath appointed it to holy *vſes*
boue others) it doeth as farre
xcell the other dayes of the
Weeke: as the *conſecrated bread*
hich we receiue at the *Lords*
Table, doeth the *common bread*
hich wee eate at our *owne ta-*
le.

Eze. 46. 16
Luk 10. 16

Numb. 9. 23, 27

1. If it bee a Communion day,

day, draw neere to the
Table, in the *wedding ga*
of a *faithfull* and *penitent* he
to bee pertaker of so holi
Banquet.

And when *Baptisme* is to b
administred, stay and beho
it with all reuerent attentio
that so thou mayst; First she
thy *reuerence* to GODS *or*
nance: Secondly, that tho
mayst the better consider thi
owne engrafting into the visib
Bodie of *Christes Church*: a
how thou performest the *va*
of thy new Couenant. Thi
lie, that thou mayest rep
thy *debts* in praying for t
Infant which is to bee ba
tized (as other Christians d
in the like case for thee) th
God would giue him the
ward effects of Baptisme,
his *Blood* and *Spirit*. Fourt
lie, that thou mayest *assist* t
Church in praising GOD,
grafting another member

mysticall Body. Fiftly, that
n mayest prooue whether
effects of Christs death kill
in thee; and whether thou
raised to newnesse of life by
vertue of his *Resurrection*
d so to be humbled for thy
nts, and to bee thankfull for
grace. Sixtly, to shew thy
e to be a free man of Christs
rporation: hauing a voice or
nsent in the admission of o-
ers into that holy society.

3. If there bee any *Collection* 1 Cor. 16 1
the Poore, freely without 2 Cor. 9 5,
dging bestow thine Almes, 6, 7, &c.
God hath blessed thee with
litie.

And thus farre of the duties
bee performed in the holy
embly.

Now

Now of the third sort of duties after the holy assembly.

AS thou returnest home, when thou art entred into thy House, meditate a little while vpon those things which thou hast heard. Leu. 11. 3 As the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard, that they may bee Psal. 119. 11 *direction* to thy life; and a Mat. 13. 19 *consolation* vnto thy Soule. Pray till the Word bee made thine owne, and as it were closely hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receiue

profit thereby. And when
ou goest to Dinner, in that
erend and thankfull man-
before prescribed, re-
mber, according to thine
lity, to haue one or more
ore Christians, whose *hun-*
bowels may bee refreshed
h thy meate; intimating
lie *Iob*, who protested
t *hee did never eate his mor-*
alone, without the good com-
y of the poore and Father-
; that is the Commande-
nt of Christ our Master,
ke 14. 13. Or at least wise,
d some part of thy Din-
to the poore, who lyes
e in the backe Laine, with-
any foode. For this will
ng a blessing vpon all thy
rks and labours, and it will
day more reioyce thy
le, than it doth now refresh
body, when Christ shall say
o thee, *O blessed Childe of*
D, I was an hungry, and
thou

Iob. 31. 17 18

Heb. 6. 22. Deu. 15. 10 &c.

Mat. 25. 35. &c.

If thou bee a priuate man, either performe these holy dueties by thy selfe or joyne with some godly Familie in the performance of them.

thou gauest mee meat, &c. for as much as thou hast done it my sake to the least of these brethren I take it in as good p as if thou hadst done it to my o selfe.

When dinner is ended, the *Lord praised*, call thy milie together, *examine* w they haue learned in the mon: *commend* them that well, yet *discourage* not t whose *memories*, or *capaci* are weaker, but rather h them; for their will and m may bee as good. Tur the Proofes which the cher alleadged, and [a] r those good things over memories againe. Them a Psalme or more. If time mite, thou must teach an amine them in some pa the Catechisme, confe euery point with the pr of the holy Scripture. will both increase our k

Act 17 11
Heb. 5, 14
Mat. 26. 30

[a] Deu. 6. 7. 10
Heb. 6. 1

e, and *sharpen* our memo-
seeing by experience wee
e that in euerie trade they
are most exercised, are e-
best expert. But in any Heb. 5. 14
, remember to dispose all
priuate exercises, as that
mayest bee with the *first*
he holy Congregation at
Euening exercise; where be-
thy selfe at the like deuo-
and reverence, as was pre-
ed for the holy Exercise of
Morning.
fter *Euening Prayer*, and
y Supper, behaue thy selfe
like religious and Holy
ner, as was formerly pre-
ed And either before, or Psal. 92. 5 & 19 2 &c & 8. 1. 3. &c. Rom. 1. 19, 20 *Præsentem narrat qualibet Herba Deum.*
Supper, if the season of
Yeere and Weather doe
;
Walke into the fields, and
itate vpon the *Workes* of
D: for in euery *Creature*
mayest read as in an open
, the *Wisedome*, *Power*,
Pro-

Prouidence, and *Goodneſſe* Almighty God. And how th none is able to make all the things in the variety of the *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, but o moſt glorious God.

Eſa. 40.26

Pſal. 8.

2. Conſider how *gracious* is, that made al theſe things *ſerue* vs.

3. Take occaſion hereby ſtirre vp both thy ſelfe and thers, to admire and *adore* *Power*, *Wiſedome*, and *goodne* and to thinke what *vngra* wretches we are, if we will (in all obedience) ſerue and nour him.

Mat 25.35
Iam. 5. 14. &c.

4. If any neighbour be *ſi* or in any heauineſſe, goe *viſite* him. If any bee fallen variance, helpe to recon them.

To conclude, *Three ſorts* workes may lawfully bee d one the Sabbath day.

1. Works of *Piety*, wh eit

her *directly* concerne the
ice of God, though they bee
formed by *bodily* labour;
nder the Law the *Priests* Mat, 12. 5.
labour in *killing* and *dres-*
the sacrifices, and burning
m on the Altar. And Chri-
ns vnder the *Gospell*, when Act. 1. 12.
y trauell farre to the places
Gods worship, it is but a
bath dayes Iourney, like to 2 Reg. 4 22
t of the *Shunamite*, who
ne'lled from home, to heare
prophet on the *Sabbath*
, because shee had no tea-
g neere here owne dwelling
the Preacher, through he
oureth in the *sweate* of his
es to the *wearying* of his
y, yet hee doth but a
bath dayes worke: For the
end sanctifieth the *worke*,
he *Temple* did the *Gold*,
he *Altar* the gift thereon Mat. 23. 17
19
else such bodily labour,
reby the people of God
assembled to his wor-
ship-

Num 13.13

ship: as the ſounding of *Trumpets* vnder the *Law*, or the ringing of *Bels* vnder the *Goſpell*.

1. Workes of *Charity*, to [a] ſaue the life of a man, of [b] a beaſt, to fodder, water and dreſſe cattell: to make [c] *neſt* [d] prouiſion of meate and drinke, to refreſh our ſelues and to [e] *releeue the poore*, to *viſit the ſicke*, to [f] *make collection for the poore*, and ſuch like.

2. Workes of *neceſſitie*, not *fained*, but *preſent* and *immi-* and ſuch as could not be *preuented* before, or cannot *deffered* vnto another day. to reſiſt the Invaſion of *mies*, or the robberies *Theeues*, to quench the rage *Fire*, and for *Phyſitians* to *ſ* or *let bloud*, or to cure an ther *deſperate* diſeaſe, an *Mid-wiues* to helpe wome labour: *Mariners* may their labours: *Souldiers* be aſſailed may fight: and [g] *P*

a 1 Reg. 19 8
Marke. 3. 4
b Math. 12 13
c Luk. 13. 15
d Mat. 12. 1
e Heb 9. 11
1 Cor. 11 23. 24
f 1 Cor. 16 1

g *Nuncius preceps excipitur a Sabbato.* Iud. *Comment. ſub. Num.* 13. 1

ay ride for the publike good
d such like. On these or the
ke occasions, a man may law-
lly worke: Yea, and when
ey are called, they may vpon
y of those occasions, goe
t of the *Church*, and from
e *Holy Exercises* of the *Word*
d *Sacraments*: prouided al-
yes, that they bee *humbled*,
at such *occasions* fall out vpon
t day and time; & that they
e no *Money* for their paines
that day but onely for their
fe, as in the *feare* of God, and
science of his Commande-
nt.

When the time of rest ap-
oacheth, retyre thy selfe to
e priuate place: and know-
that in the state of *corrup-*
no man liuing can sanctifie
Sabbath in that spirituall
nner that hee should, but
hee commits many brea-
s thereof, in his *Thoughts*
rdes and Deedes; hu-

bly craue *pardon* for thy defe
and reconcile thy ſelf vnto
with this or the like *Euening*
crifice:

A priuate Euening Prayer
for the Lords Day.

a Iſa. 6. 3.

O *Holy*, [a] *holy*, h
ly, *Lord* GOD
Sabbath! Suffer me
who am but [b] d
b Gen. 18. 27.
and aſhes, to ſpeake vnto
moſt glorious Maieſtie.
c Heb. 12. 20
know that thou art a [c]
ſuming fire, I acknowle
d Iob. 14. 21
that I am but withered [d] f
ble. My [e] *ſinnes are in thy ſ*
e Pſal. 51 3
f Zec. 3. 1
and Satan [f] *ſtands at my*
hand to accuſe mee for t
g 1 Cor. 11 31
I come not to excuſe,
to [g] iudge my ſelfe worthy
all thoſe iudgements, wh
thy Iuſtice might moſt
ly inflict vpon mee, a w
ched creature, for my ſ

transgressions, the *number* them is so great, the *Nature* thé is so grieuous, that they ke mee seeme vile in mine ne eyes, how much more thsome in *thy sight*? I con- se, they make me so far from ing worthy to bee called thy re, that I am altogether worthy to haue the Name of y meanest *Seruant*. And if ou wouldest but recompence e according to my desert, earth (as weary of such a efull burthen) should open mouth, and swallow mee like one of *Dathans fami-* into the bottomlesse pit of ll. For if thou diddest not re the *naturall Branches*, se *Angels* of glorious ex- encie, but hurledst them wne from the *Heauenly hab-* tions, into the paines of lesh darknesse, to bee kept o damnation, when they ed but once against thy

2 Sam. 6. 32 Luk. 15. 21

Psal. 106. 17

2 Pet. 2. 4.

Maieſtie ; and didſt expell
Gen. 3. 13 firſt parents out of Para
when they did but tranſgre
one of thy Lawes ; alace, wh
vengeance may I expect, w
haue not offended in *one* ſin
Rom. 2. 5. onely, heaping daily ſinne v
on ſinne, without any true
pentance, *drinking iniqui*
Iob. 15, 16 *as it were water*, ever po
ring in, but never powri
out any filthineſſe ; and h
tranſgreſſed not *One*, but
thy holy Lawes and Comm
dements ? Yea, this pre
day, which thou haſt ſtrai
ly commanded mee to ke
Holy, to thy praiſe and w
ſhip, I haue not ſo Religio
kept and obſerued, nor prep
red my Soule in that holin
and chaſtitie of Heart, as
fit, to meete thy bleſſed M
ſtie in the Holy Aſſembly
thy Saints. I haue not at
ded to the Preaching of
Word, nor to the admini

n of thy Sacraments, with
t humility, reuerence, and
otion, that I should. For
ugh I was present at those
ly Exercises in my body,
, Lord, I was overtaken
h much drowsinesse: And
en I was awake, my minde
so distracted, and carried
y with vaine and world-
houghts, that my Soule
ned to bee absent and out
he Church. I haue not so
y (as I should) meditated
my selfe, nor conferred
my Family, vpon those
d instructions which wee
heard and receiued out
hy holy Word, by the
ike Minestery. For de-
whereof, Satan hath
e the most part of those
ctions out of my Heart,
wretched creature haue
tten them, as though
had neuer bin heard. And
amily doeth not thriue

in knowledge and sanc-
tion vnder my gouern-
as they should. Thou
knew where many of
poore brethren life in w
and necessity, and some
paine, and comfortlesse; ye
haue not remembred to
leeue, the one with my alm
nor the other with consol-
ons: but I haue feasted
selfe, and satisfied mine o
lusts. I haue spent the
part of the day in *idle t*
vaine sports, and *exercises*.
Lord I haue, &c. [a] And f
these my sinnes, my Co
ence cryes *guilty*, thy Law
demnes mee; and I am in
hand, to receiue the Sent
and Curse that is due t
wilfull breach of so h
Commandement. But wh
I am by the *Law* condem
yet, Lord, thy *Gospell* a
mee, that thy mercy is
all thy workes: that thy
t

[a] Here confesse whatsoeuer fault thou hast done that day by omission, or commission, and the fetching from thine heart a deep sigh, say, Psal. 105. 6. Iam. 2. 13

scends thy *Law*, and thy
dnesse delighteth there to
me; where sinnes doe most
nand. In the multitude there-
re of the *Mercies*, and *Me-* Rom. 5, 20.
s of IESVS CHRIST
y Sauiour, I beseech thee,
LORD, (who despisest
t the sighing of a contrite
art nor desirest the death
a penitent sinner) to par-
n and forgiue mee all those
sinnes, and all the er-
rs of this day, and of my Ezek. 33, 11.
ole life; and free my Soule
m that Curse and Iudge-
nt which is due vnto mee
them. Thou that diddest
ise the contrite *Publican*,
foure words of confession,
d receiuedst the *Prodigall* Luk. 18, 13.
de, (when hee had spent all
stocke of thy grace) into
our upon his Repentance:
don my sinnes likewise, O
RD and suffer me not to
sh for my transgressions.

Oh spare mee, and receiue
into thy fauour againe
thou (O Lord) reiect mee,
hast receiued all *Publicans*
Matth. 21. 31. 32. *Harlots, and Sinners*, that
Repentance sued to thee
grace? Shall I alone bee exc
ded from thy mercy? Farre b
it from mee to thinke so;
thou art the same God of m
cy vnto mee, that thou
vnto them, and thy *comp*
ans neuer faile. Wherefore
Lord, deale not with mee
Psalm. 3. 22. ter my merits, but accord
to thy great mercy. Exe
not thy seuere Iustice aga
me a sinner; but exercise
long sufferance in forbear
thine owne creature. I h
nothing to present vnto t
for a satisfaction, but o
those *bloudy woundes*, bit
Death and *Passion*, which
blessed *Sonne*, my onely *Sa*
our hath suffered for mee. *H*
(in whom onely thou art
pleased

leased) I offer vnto thee for all
ny sinnes, wherewith thou
r: displeased. Him my Me-
diatour, the request of whose
loud, *speaketh better things* Heb. 12. 24
than that of Abel, thy mercy
an neuer gain-say. Illumi-
ate my vnderstanding, and
nctifie my heart with thy
oly Spirit, that it may bring
o my remembrance all those
ood and profitable Lessons,
hich this day, and at other
n.es haue beene taught mee
t of thy holy Word, that I
ay remember thy *Commande-*
nts to keep them, thy *iudge-*
nts to avoide them; and thy
eete Promises to relye vpo-
em in time of misery and di-
sse. And now, O Lord, I
igne my selfe to thy most
ly will: O receiue mee in-
thy fauour, and so draw me
thy grace vnto thy selfe,
t I may as well be thine by
e and imitation, as by cal-

ling and creation. And gi
mee grace so to keepe holy
Sabbaths in this life, as th
(when this life is ended) I m
with all thy Saints and Ange
celebrate an *eternall Sabbat*
ioyes and *praise*, to the hono
of thy most glorious name,
thine heauenlie Kingdome
euermore. *Amen.*

And then calling thy Fa
lie together; shut vp the *Sa*
bath with the *Meditations*
prayers before prescribed for
Familie. And the Lord
giue thee, that night a
sweete and quiet rest than ord
rie, and prosper thee the be
in all the labours of the we
following.

Thus farre of the ordin
Practice of Pietie, both in priu
and publique.

Now followeth the extraordinarie Practice of Pietie, whereby God is glorified in our liues.

THe extraordinarie *Practice* of *Pietie*, consists either in *fasting* or *Feasting*.

First, Of the Practice of Pietie in Fasting.

There are diuers kindes of *fasting*: First, a constrained *Fast*, when men either haue not food to eate, as in the [1] Famine of *Samaria*: or hauing food; cannot eate it for *beautifie* or *sickneſſe*, as it befell them who were in the [b] Ship with S. *Paul*. This is rather *famine*, than *fasting*.

Secondly, *A naturall fast*, which we vndertake *physicallie*, for the health of our body.

Thirdly, *A ciuill fast*, which the Magistrate enjoyneth for the better maintenance of the *common-wealth*; that by using Fish

Ieiunium.
1 *Coactum.*
2 King 6. 26.
b Acts 27. 33.
2 *Physicum*
Nihil periculoſi habitudine corporis extremo bono, detrahendo ſuno ergo per ieiunium redundantiam naturæ ſuæ pondere fracta ſuccumbat. Basil. Hom. 1. 3. Politi.

Fish as well as Flesh, there
bee greater plentie of both.

4 Miraculo-sum.

Fourthly, *A miraculous*
as the fourtie dayes Fast of
ses and *Elias*, the *types*, and
Christ the *substance*. This
rather to bee *admired*, tha
mitated.

Fiftlie, *A daylie Fast*, wh
man is carefull to vse the cre
tures of God with such mod
ration, that hee is not m
heauier, but more *cheerefull*,
serue God, and to doe tho
ties of his calling. This is
ciallie to bee obserued of t
nisters and Judges.

5 Quotidia-num.

Sixtly, *A religious Fast*, w
a man voluntarily vndertak
to make his body and his so
the fitter to pray more feruen
lie vnto God, vpon some e
traordinarie occasion. And
this Fast onely wee are to trea

a Tim. 3. 3
Titus 2. 3.
Psal. 31. 4. 5
6 Religiosum.
1 Cor. 6. 4
6.

The *Religious Fast* is of t
sorts, either *priuate* or *publik*

1. O

1. *Of a priuate fast.*

That wee may rightlie performe a priuate Fast, foure things are to be obserued; First, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: fourthly, the *ends* of priuate fasting.

1. *Of the Author.*

The *first* that ordained Fasting, was *God* himselfe in *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* could not *pronounce* nor *write* his *Law* without *Fasting*, and his *Law* commands all his people to *fast*. So doth our Saviour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By religious Fasting a man comes nearest to *the life of Angels*, *and to doe Gods will on Earth, as it is done in heauen.*

Ieiunium in Paradiso prescriptum est: reverere igitur ieiunii canitiem. Basil. *Hom. de ieiun.* Exo. 19. 3. Leuit. 23. Matt. 6. 17 and 9. 15. * *Qui inimici Angelorum vitam vixit, & cum paucissimis cum sentis [illegible] illo associatur.* Basil. *Hom. de ieiunio.*

Natura os paruum, & guttur arctum homini dedit.

heauen. Yea, *Nature* seemeth t
reach man this duty, in giui
him a *little mouth*, and a *na*
row throat: For *Nature* is co
tent with a *little*, *Grace* wi
leſſe. Neither doth *Nature* a
Grace agree in any one act be
ter than in this exercise of
ligious faſting, for it ſtrengt
neth the *memorie*, and cleare
the *mynde*, illuminateth the
derſtanding, and bridleth t
affections; mortifieth the *fle*
and preſerueth *Chaſtitie*; p
uenteth *ſickeneſſe*, and conti
eth *health*; it deliuereth fr
euils, and procureth all kind
bleſſings.

Quamdiu in-
iunctis Adam
in Paradiſo
ſunt comedit,
& cicitus ſt.
Hieron.

By *breaking this faſt*, the *S*
pent ouerthrew the *firſt Ada*
ſo that hee loſt *Paradiſe*: B
by *keeping a faſt*, the *ſecond*
dam vanquiſhed the *Serpe*
and reſtored vs into *Hea*
Faſting, was ſhee who coue
Noah ſafe in the *Arke*, wh
Intemperance vncouered,

ſt ſtark naked in the *vineyard*.
y faſting *Lot* quenched the
ne of *Sodom*, whom *drunk*
nneſſe ſcorched with the fire
Inceſt. Religious *faſting*, and
king with God, made *Moſes*
ce to ſhine before *men*, when
latrous eating and *drinking*
uſed the *Iſraelites* to appeare
ominable in the ſight of
od. It rapt *Elias* in an *Angel-*
all Choach to *Heauen*; when
luptuous *Ahab* was ſent in a
ody Chariot to hell. It made
rod beleeue that *Iohn Baptiſt*
ſhould liue after death by a
ſſed *reſurrection*; when after
intemperate life hee could
omiſe nothing to himſelfe,
t eternall *death* and *deſtructi-*
. *O diuine Ordinance* of a
ine Author!

2. *Of the Time.*

The holy Scripture appoints
Time vnder the New Teſta-
nt to faſt; but leaues it vnto
riſtians owne *free choyce*.

Rom.

Rom. 14. 3. 1. Cor.
fast a season shall be
vnto them, Ezech. 9.
when a man becomm
humble and earnest suiter
God for the *pardon* of some
sinne committed; or
the *preuention* of some sin
whereunto a man feeles hi
selfe by *Satan* solicited: to
taine some special *blessing* wh
hee wants; or to *auert* so
iudgement which a man fea
on is alreadie fallen v
himselfe or others: or lastl
subdue his flesh vnto his
that hee may more cheare
powre foorth his soule
God by prayer. Vpon t
occasions a man may fast a
or [b] longer, as his occasion
quires, and the *constituti*
his bodie, and other nec
affaires will permit.

2. *Of the manner of a pri*
Fast.

...ceptum ...sse Ieiunium videoquibus au... diebus non oporteat ieiu... nare, & qui... bus oporteat, praecepto Domini vel Apostolorum non invenio definitum. Aug. ad ...ssum. Ian. ...p. 86.

Indifferenter Ieiunandu[m] me arbitrio non ex imperio nouae disciplinae, pro temporibus & causis eniuscu[m]que. Tert. *adu[er]s. Psych. Mon.: hereticus primus erat qui ieiuniorum leges prescripsit.* Eus. b. *Eccles. hist. l. 5 exp. 18. ex Apol.*

a Leu. 23 32
Ios. 6 7.
2 Sam. 3. 3.
b Nehem. 4. 16.

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast, first from all [c] *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath*, Leuit. 23. 28. For worldly businesses will distract our minds from holy deuotion.

Secondly, from all *manner of foode*, yea, from [b] *bread* and *water*, so farre as health will permit: 1. That so wee may acknowledge our owne *indignity*, being vnworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more humbled. 3. That so wee may take a godly [e] *reuenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures.

4. That

[c] Luk. 23 28. 56. Ioel. 1. 14. & 1. 15.

[d] 2 Sam. 12 35 Deut. 10. 6. Dan. 10. 3. Ester 4. 16. Act. 9. 9.

[e] 2 Cor. 7 11.

4. That by the *hunger of our bodies*, through want of *earthly things*, our *soules* may learne to hunger more earnestly after *spirituall* and Heauenly food. 5. To put vs in mind that as we abstaine from *food* which is lawfull, so we should much more abstaine from [c] *Sinne*, which is altogether vnlawfull.

Thirdly, from *good and comely Apparel*; that as the *abuse* of these puffes vs vp with pride, so the laying aside their *lawfull vse* may witnesse our humiliation. And to this end in ancient times they vsed (especially in publike fasts (to put [h] on *sackcloth*, or other *course apparell*. The equity hereof still remaineth; especially in *publike fasts*, at what time to come into the Assembly with *starched bands, chrisped haire, braue apparell, or decked with flowres or perfumes* argueth a soule that is neither

[c] *Quid prodest vacuare corpus ab escis, & animam repleri peccatis?* Aug. *de temp. Serm.* 46

Ioel 2, 13

Mat. 6, 21

mble before God, nor neuer
new the true vse of so holy an
ercise.

Fourthly, from the full *mea-*
re of[b] *ordinary sleepe:* That
hou maiest that way also *hum.*
ethy body; and that thy soule
ay *watch* and *pray*, to bee
repared for the comming of
hrist. And if thou wilt breake
ny sleepe early and late for
rldly gaine, how much more
ouldest thou doe it for the
ruice of God? And if *Ahab* (in
nitation of the godly) did in
s *fast* lye in *sackcloth*, to break
s sleepe by night; what shall
ee thinke of those who on a
sting day will yeelde them-
lues to sleepe in the open
hurch!

Fiftly, and lastly, from all
tward pleasures of our sen-
s. So that as it was not the
throat onely that *sinned*, so
ost not the *throate* onely bee
nished: and therefore we must
ende-

h 2 Sam. 12. 16. Ioel 1. 13 Hest. 4: 3.

1 Kin. 21. 27.

1 *Si sola gula peccavit, sola ieiunet, & sufficit. Si vero peccaverunt & membra cætera, cur non ieiunent & ipsa?* Ber. *Serm. Quadrag.*

endeauour to make our Ey
at all times)so especially
that day to fast from *beholding*
vanities : our *Eares* from
ring *mirth or musicke*, but
as may moone to *mourne*:
Nostrils from pleasant *smells*
our *Tongues* from *lying*, *dissembling*, and *slaundering* : yea,
vse of the *Marriage-bed*
bee omited in a religious re
rence of the Diuine *Maiesty*.
That so *nothing* may *hinder* o
true humiliation, but that
may bee *signes* that wee are
fainedly humbled. Thus
of the outward manner.

μετανοια. μετανοια.

2. The *inward* manner
Fasting consists in two thing
1. *Repentance*. 2. *Prayer*.
Repentance hath two part
1. *Penitencie* for sinnes p
2. *Amendment of life* in ti
to come.

This *Penitency* consists
2. things. First, an inward
sight of sinne, and sense of
s

. Secondly. *a bewailing* of
ny vile estate. Thirdly, an
ble and particular confession
ll thy knowne sinnes.
. *Of the inward insight of sin*
sense of misery.
This *sense and insight* will be
cted in thee: First. by con-
ring thy sinnes, especially
grosse sinnes, according
the Circumstances of the
when *place* where, *manner*
, and *person* with whom
was commited. Secondly
Maiestie of GOD against
om it was done; and the
er, because thou diddest
thinges against him since
became a *Father* vnto thee,
bestowed so many sweete
ings in bountifull manner
n thee. Thirdly, in conside-
g the *curses* which *God* hath
eatned for thy sinne: how
uously God hath plagued
rs for the *same* fault, and
that no *meanes* in Heauen
or

or Earth could
from being eternally
for them; had not the
God so louingly dyed for
Lastly, that if God *loues*
hee must chasten thee ere it
long, with some grieuous
fliction. vnlesse thou doest
uent him by speedy and v
ned repentance. Let these
the like considerations, to *pr*
thy Heart with Sorrow, t
melting for remorse within
it may be dissolued into a F
tain of teares, trickling do
thy mournfull cheeks.
mourning is the beginni
true Fasting; and therefore
times * put for fasting, the
and *principall* part, for the w
action.

2. *Of the bewayling of t*
owne estate.

Bewayling, or lamentation
the powring out of the in
mourning of the heart, by the
ward meanes of the voyce,
te

a Mat. 9. 15 Can the Children mourne? then shall they fast. And *Marke* and *Luke* for mourne haue fast. Examples, Psa. 6. & 22 & 38. & 39 & Ieremies Lament. Ioel. 2. 12.

the eyes. With such
earnestnesse and *importu-*
prayer, is our heauenly
well pleased. Nay, when
the *fruits of his Spirit*, and
effects of our *Faith*, hee can-
be displeased with it. For
e heard the means which
emity wrung from *Ismael*
Hagar; and heareth the
of the *young rauens*, and
ing of *Lyons*; how much
er wil he heare the *mourn-*
lamentation which *his* owne
ren make vnto him in their
ry?

Of the humble confession of
s

n this action thou must
plainly with *God*, and ac-
wledge *all the sinnes thou*
est, not onely in *generall*
also in *particular*, This
beene the manner of all
s children in their Fasts,
, because that without
ssion thou hast no *promise*
of

Ier. 32, 18
19, 20

Gen. 21, 17

Iob 39. 2
Psal. 147.
Psal. 104. 21

1 Sam. 7
Eze. 9. &c.
Dan. 6.
Neh. 1.

of mercie, o
sinnes, &c
mayst acknow
iust, and thy
Pro. 28. 13 Thirdly, that by the
Psal. 32. 31 &c, of thy sinnes, thy hear
Psal. 51. 4. the more humble and
downe. Fourthly, that
appeare, that thou art
nitent: for till God hath
thee grace to repent, thou
bee *more ashamed* to *confess*
fault, than to *commit* thy
The *plainer* thou deale
respect with God, the
graciously will God deal
thee, for if thou *dost*
1 Ioh 1. 7. *ledge thy sinnes, God is fa*
9. *and iust to forgive thee*
and the blood of Iesus
Son shall cleanse thee
sinnes.

To helpe thee the be
performe these
penitencie, thou
gently read such Chapt
portions of the Holy

...s do cheifly *concerne thy*
...*r sinnes*, that thou maist
...ls curse and iudgements
...hers for the like sinnes,
...be the more humbled thy
...g.

...hus farre of the first part of
...*entance, which is penitency.*

The other part, which is *A-*
...*dement of life*, consists: first,
...euout *Prayer*: Secondly, in
...out *Actions*.

This deuout *Prayer*, which
... make in time of *fasting*, is
...her *deprecation of euill*, or *cra-*
...*needfull good things*.

Deprecation of euill is, when
...u beseechest GOD, for
...rist thy *Mediators sake*, to
...don vnto thee those *sinnes*,
...ich thou hast confessed; and
...urne from thee those *iudge-*
...*ts* which are *due* vnto thee
...thy sinnes; And as *Benha-*
..., because hee heard, *That*
King of Israel was mercifull, 1 King 20 31
...tested himselfe vnto him

with a *rope about his neck*
becauſe thou knoweſt tha
King of heauen is mercifull,
downe thy ſelfe in his
ſence, in all *true ſigns* of hu
liation (eſpecially, ſeeing
Pſal. 50 15 calleth vpon thee to come
to him in thy troubles;)
doubtleſſe thou ſhalt finde
moſt *mercifull*:

The *Craning of needfull things*, is, Firſt, a feruent
faithfull begging of God
ſeale by his Spirit in thy he
the aſſurance of the forgi
of all thy ſinnes. Secondli
Phil. 4. 6 *renew* thine heart by the
Ghoſt; ſo that ſinne may d
decay, aud *righteouſneſſe*
and more increaſe in t
Laſtlie, in deſiring a ſuppl
1 Tim. 5. 5 *Faith*, *Patience*, *Chaſtitie*,
all other graces which t
wanteſt; and an encreaſe
thoſe which God of his m
hath beſtowed vpon thee
readie.

...far of prayer in Fasting.

...he *deuout actiues* in fasting, ...two: First, *Auoiding euill:* ...ondly, *doing good.*

1. *Of auoiding euill.*

The *Abstinence from euill*, in ...t which is chi...fly signified ... the *Abstinence from food, &c.* ...d is the chiefe ende of *Fa*...*g*, as the *Niniuites* verie well ...ew. *A day of Fast, and not ...sting from sinne, the Lord ab*...*rreth.* It is not the *vacuitie* ... the stomacke, but the * *pu*...*ie* of the Heart, that GOD ...specteth. If therefore thou ...ouldest haue God to turne ...om thee the *euill of affliction*, ...ou muste first turne away ...om thy selfe the *euill of transg*...*ession.* And without this fa...ing from *euill*, thy *fast* sauours ...ore noysome to God, than ...y *breath* doeth to *Man.* This ...ade God so often to reject ...e Fast of the *Iewes*, And ... thou muste endeauour to

Z 2 auoide.

Ion. 3. 8. 10

* *Pulchrum est corporis ieunium, cum sit animum a vitijs ieiunus* Hier. ad Celent. Epist. 14. *Ieiuna a malis actibus abstine a malis sermonibus, contine a cogitationibus pessimis.* Cyril. in 4. Leu. cap. 10

Isa. 58. 2 &c.

Zach. 58. 2

Non possum ferre iniquitatem & interdictionem. Isa. 1. 15.

auoide all ſinne; ſo eſpe
that ſinne whereby th
prouoked God either to ſha
his rod de at thee, or already
lay his chaſtening hand vp
thee. And doe this with a
ſolution, by the aſsiſtance
Gods grace, neuer to comm
thoſe ſinnes againe.* For wh
ſhall it profit a man by *Abſt*
nance to humble his *Body*,
his *minde* ſwell with pride? C
to forbeare *Wine* and ſtro
Drinke, and to be drunke wi
wrath and malice; Or to let
fleſh goe into the belly; wh
Lyes, *Slanders*, and *Ribauld*
(which are worſe than a
meat) comes out of the mou
To abſtaine from meate and
doe *miſcheife*, is the *Deuils f*
who *doth euill*, and is euer *h*
gry.

2. *Of doing good workes.*

The *Good workes* which
3 Chriſtian thou muſt doe
uery day, but eſpecially on
faſ

* *Quid prodeſt ieiunare corpus abſtinentia ſi animus intumeſcit ſuperbia? Vinum non bibere & ira inebriari? Carnibus non veſci, & de ore omne exeat ſordidus egredi maledictum aut mendacium?* Max. Taur. *Qui cibis veſtimenti, & malis quæ demones imitantur quibus ruit adeſt, & cibus deeſt.* Iſidor.

ing day are either the *works* iety to God, or the *workes of* rity towards thy brethren.

First, the *workes of Piety to* od, are the Practice of all the inner duties in the *sincerity* of good Conscience, and in the ght of God.

Secondly, the *workes of* arity towards our *Brethren* e, *forgiuing wrongs*, *remiting* bts to the poore that are not ll able to pay: but especi- ly in *giuing Almes* to the oore, that want relieſe and

* Vis orationem tuam volare ad cœlum? Fac illi duas alas ieiunium & Eleem ſinam, Aug.

Ia. 58. 6 &c. Zac. 7. 9. 10

* Qui [illegible] ut parcat, non ad Dei gloriam ieiunat, ſed ſubſtantiæ ſuæ parcit. Chryſoſt in Matthew. Matth. 6.

Act. 10. 30

r pretence of *godlineſſe*, pra- ice *miſerableneſſe*; like thoſe, ho will pinch their owne *bel-* to defraud their labouring *uants* of their due allowe ce. As therefore Chriſt ioy- *Faſting*, *Prayer*, and *Almes*, gether in *Precept*; ſo muſt u ioyne them together, Cornelius, in Practice therefore beſure to giue

at the least so [illegible]
* poore, on the *Fast*
as thou wouldest haue
thine *owne dyet*, if thou ha
not fasted that day. And
men ber, *that hee that so*
plenteously shall reape plenteo
2 *Cor.* 9.6. and that this is a
cruell sowing day. Let thy *Fast*
so * *afflict thee*, that it may re
a poore Christian; and re
that thou hast *dined and sup*
in another, or rather that th
hast *feasted hungry Christ in*
poore members.

In *giuing almes*, obserue t
things: First, the *Rules*: Seco
ly the *Rewards*.

1. *Rules in giuing of Alm*
and doing good workes.

1. They must be done in
dience of Gods Commandemen
Not because we thinke it to
good, but because *God* requir
vs to doe such and such a g
deed: for such *obedience* (1 S
15. 22.) of the workes,

* *Non Deo facit sibi ieiunat, qui quæ ad tempus subtrahit, non à opibus substrahit, sed ventri postmodum offerenda cuncta differt.* Greg. in past. 44.

* *Ieiunium tuum te castigat, sed alterum lætificat.* Aug. Ser. de temp. 64.

Accipiat ieiunius Christus quod ieiunans in nobis accipit Christianus. Aug. de temp. Ser. Ser. 157.

Beatus qui ieiunat ut alat pauperem imitatur enim Christum qui animam suam posuit pro fratribus suis. Cyril. in Leu. lib. 10.

ferreth before all *Sacrifices*, the greateſt *workes*.

2. They muſt proceede [b] *Faith*, elſe they cannot *aſe God*: nay, without Faith e moſt *ſpecious* workes are [c] *ſhining ſinnes* and *Phariſes lmes*.

3. Thou muſt not think by y good Workes and Almes, *merit Heauen*: for in vaine d the *Sonne* of *God* ſhed his *loud*, if *Heauen* could haue eene *purchaſed* either for *mo-y* or *meat*. Thou muſt there-ore ſeeke *Heauens poſſeſſion* by he *purchaſe* of *Chriſts bloud* ot by the *merits* of thine *owne* orkes. For [d] *eternall life is the ift of God through Ieſus Chriſt*: Yet euery true Chriſtian that eleues to bee ſaued, and opes to come to heauen, muſt lo good works) as the Apoſtle aith) for *neceſſary vſes*, which re foure.

b Heb 11.6 Rom. 14. 23.

c *Splendida peccata.* Aug.

d Rom. 6 vlt.

e Cor. 10. 31 2 Cor. 8. 19 Phil. 1. 11

Firſt, that [e] *God may bee glo-*

rified. Secondly, *that thou* [illegible] *shew thy selfe thankefull for* [illegible] *Redemption*. Thirdly, *that thou* [illegible] *mayest* [f] *make sure thine Elect*[ion] *vnto thy selfe*. Fourthly, *that thou may* [g] *winne others* by the holy deuotion, to thinke the better of the Christian profession. And for these vses we are said to bee [h] *Gods workemanship created in Christ Iesus, vnto good works, and that God hath ordained us to walke in them*.

e Luk 1.74 75
f 2 Pet. 1.10
g Mat. 5. 16
Isa. 61. 9.
Eph. 2. 10

4. Thou must not giue thine Almes to *impudent Vagabonds*, who liue in wilfull idlenesse and filthynesse, but to the religious and honest poore who are either sicke, or so old that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out those in the *backe lanes*, and relieue them. But if thou meete one that asketh an Almes for Iesus sake, and knowest

noweſt him not to bee vn-
oorthie, denie him not: For,
is better to giue vnto tenne
counterfeites, than to ſuffer
Chriſt to goe, in *one poore*
aint, vnrelieued. Looke not
on the *Perſon*, to giue thine
Almes, but vnto Chriſt, in the
artie.

2. *Of the reward of Almes-*
edes and good workes.

1. *Almes* are *a ſpeciall meanes*
y moue GOD in mercie to
rne away his *temporall iudge-*
ents from vs; when wee by a
ue Faith (that ſheweth it ſelfe
y ſuch fruites) doe returne
nto him. Dan. 9 24

2. Mercifull *Almes-giuers*
ſhall bee the Children *of the*
ighest, and be like God their
ather who is the [l] Father
Mercies. They ſhall be his
Stewards, to diſpoſe his *goods*;
is *Hands*, to diſtribute his
lmes. And if it bee ſo great
Honour to bee the Kings

k Luk. 6. 35. 36.

13

m Luk. 16 1

Almner; how much greater it to bee the God of *Heau* *Almes-giuer*.

3. When *all this World* forsake vs, the onely *good* and *good Angels* shall acco pany vs; the one to [m] *rec* their *reward*, the other to *de* *uer* their [o] *charge*.

4. Liberalitie in Alm deeds is our [b] *sureſt foundati* *that wee ſhall obtaine in eter* *life* a liberall reward, throu the *Mercie* and *Merit* Chriſt.

Laſtly, by Almes-deeds feede and releiue Chriſt in *Members*; and [q] *Chriſt* at *laſt day*, will acknowledge *Loue*, and reward vs in *Mercie*: and then it ſhall peare, that what wee gaue the poore, was not loſt, [r] *lent vnto the Lord*. What gr ter motiues can a Chriſt wiſh, to excite him to b liberall Almes-giuer? T

m Apoc. 14. 13.
o Luke 16. 22
Pſal 91. 11
Heb. 1. 14.
p 1 Tim. 6. 19
q Matth. 25.
r Pro. 19. 17

arre of the *Manner* of fasting.
Now followeth the *End*.

3. *Of the end of Fasting.*

The true ends of *Fasting*, are not to merit Gods fauour or eternall life. (for that wee haue only of the gift of *God* through *Christ*) nor to *place* Religion in bodily abstinance: (for fasting in it selfe is not the *worship* of God, but an *helpe* to further vs the better to worship God:) But the true *ends of Fasting* are three.

First, to subdue our [e] flesh to the Spirit: not so to weaken our bodies, as that wee are made vnfite to doe the necessary duties of our calling. *A good Man* (saith *Salomon*) *is mercifull to his Beasts*, *Prou.* 12. 10. much more to his *owne body*.

Secondly, that we may more fruitfully contemplate Gods Holy Will, and feruently powre foorth our Soules vnto him

[e] Ed. 8. 21. 1 Cor 9. 27. [f] 1 Tim. 5. 24. *Ieiunium orationem roborat oratio sanctificat ieiunium.* Bern. Serm. de ieiun.

[g] Ioel. 2. 17. Neh. 1. 4. Luk. 2. 37. 1. Cor. 7. 5.

him by prayer: for as there are some kinde of *Deuils*, so there are also some kinde of sinnes which cannot bee subdued but by *Fasting* ioyned vnto *Prayer*. *Matth.* 17. 22.

a Ioel 2. 18. 19. Thirdlie, That by our [a] *serious humiliation*, and *iudging* our selues, wee may escape the 1 Cor. 11. *iudgement of the Lord*: Not for the merit of our fasting (which is none) but for the mercie of God, who hath promised to remoue his iudgements from vs, when wee by fasting do vnfainedly humble our selues before him. And indeede no Child of God euer *conscionablie* vsed this holy *Exercise*, but in the end hee obtained his request at the hand of GOD both in *receiuing* graces, which hee wanted, as appeares in the examples of [b] *Annah*, [c] *Iehosaphat*, [d] *Nehemiah*, [e] *Daniel*, [f] *Esdras*, [g] *Hester*; as also in turning away Iudgements

b 1 Sam. 1
c 2 Chr. 20
d Neh. 1
e Dan. 6
f Esd. 8. 22
g Hest. 9. 1

threa

reatned or *falne* vpon him: as
ay bee seene in the examples
the [h] *Israelites*, the [i] *Nini-*
es, [k] *Rehoboam*, [l] *Achab*, [m] *E-*
chias, [n] *Manasses*. Hee who
ave his *deare Sonne* from hea-
n to the death, to ransome vs
hen wee were his enemies;
inkes nothing too deare on
th, to bestow vpon vs, when
ee humble ourselues, beeing
ade his reconciled *friends* and
ildren.

h 1 Sam. 7. 6.
i Ionah. 3.
k 2 Chr. 12. 5. 7. &c.
l 1 King 21.
m 2 Chro. 32. 16
n 2 Chro. 33. 18. 19

Thus far of the *priuate Fast.*

2. *Of the publike fast.*

A *Publike Fast* is, when by
the * Authoritie of the
Magistrate, either the whole
Church within his Dominion,
r some speciall *Congregation*
whom it concerneth) doe
ssemble themselues together,
o performe the fore-mentio-
ed *duties* of *Humiliation*,
ither for the remooving of
some

* Ionas. 3. 7
2 Chr. 20. 3
Ezra. 8. 21

b 1 Sam. 7 5, 6, Ioel. 2, 15. 2 Chro 20 Ionah 3 Heft 4

some publike [b] *calamitie* threatned, or already inflicted vpon them, as the *sword, invasion, famine, pestilence*, or other sore full sickenesse: or else for the *obtaining* of some *publike blessing*, for the good of the [c] Church; as to craue the assistance of his *holy Spirit*, in the *Election* and *Ordination* of faithfull and able *Pastors*, &c. or for the *tryall* of *Truth*, and *execution* of *Iustice*, in matters of difficultie and great importance &c.

c Exod. 19 Ezr. 8 Act. 1. 13 14

When any euill is to be remooued, the [d] *Pastors* are to lay open vnto the people, by the euidence of Gods Word, *the sinnes* which were the *speciall causes* of that calamity; and vpon them to repent, and publish vnto them the mercies of God in Christ, vpon their *Repentance*. The people must heare the voyce of Gods *Messengers* with heartie *sorrow* for

d Ioel. 1. 14 Nehem. 8

Pastors earnestly begge
rdon in Christ, and promise
fained amendement of their
fe. When any blessing is to
ee obtained, the *Pastors* must
open to the people the *ne-*
cessitie of that blessing, and
he *goodnesse* of God who gi-
eth such *Graces* for the good
f men. The *people* must *de-*
utly pray vnto God for be-
owing of that *Grace*, and
hat hee would blesse his owne
meanes to his owne *Glory*, and
he *good* of his *Church*. And
hen the holy Exercise is
one let euery Christian haue
speciall care according to
his ability, to remember the
poore. And whosoeuer (when
iust occasion is offered,) vs-
eth not this holy Exercise of
Fasting, hee may iustly sus-
pect, that his heart neuer yet
felt the power of true Chri-
stianity.

Isa. 58. 10. 2 Cor. 9. 1 Gal. 2. 10.

So much of *Fasting*. Now
follow

followeth the Exercise of
Feasting.

Of the Practice of Pietie in Holy Feasting.

HOlie *Feasting*, is a solemn *Thankes-giuing* (appointed by Authoritie) to be rendred vnto God on some speciall day, for some extraordinary *Blessinges* or *Deliuerance* receiued. Such, among the *Iewes*, was the Feast of the *Passeouer*, to remember and praise GOD for their deliuerance out of *Egypts* bondage. Or the *Feast* of *Purim*, to giue thankes for their deliuerance from *Hamans Conspiracie*. Such among vs, are the fifth of *August*, to praise GOD for deliuering our Gracious *King* from the bloodie *Conspiracie* of the Trayterous *Gowries*: And the fifth of *Nouember*, to praise GOD for the deliuerance of

Exo. 12. 15

Hest. 9. 19 12.

King and the whole State, m the *Popish Gun-powder ason.* Such feasts are to be ce-rated by a publike *rehearsall* those speciall benefits, by *rituall Psalmes*, and *Daunces*, *mutuall feasting* and *sending sents euery man to his neigh-r*, and by giuing *gifts to the re.*

But forasmuch as the bene-of our *Redemption* was the eatest that *Man* needed m *God*; or that *God* euer be-wed vpon *Man*: and that *Lords Supper* is left by our deemer, as the cheifest me-riall of our *Redemption*: e-y Christian should account s *holy Supper* his *chiefest and fullest Feast* in this World. d seeing that as it mini-th to worthy partakers, the ateſt assurance which they e of their Saluation; so it leth *temporall Iudgements* on *Bodies*, and (without re-

pen-

pentance) *eternall damna*
on the *Soules* of them who
ceiue it vnworthily : Let vs
how a Christian may best
himselfe to bee a due parta
of so holy a *feast* ; and to be
worthy Gueſt at so sacred a S
per.

Meditations concerning the manner of practising Piety receiuing the holy Supper o Lord.

THough no man liui
of himselfe worthy to
gueſt at so holy a Banque
it pleaseth God of his *grac*
accept him for a *worthy rec*
who endeauoureth to re
that holy Mystery, with
competent measure of reue
that he hath prescribed i
Word.

2 Thess. 1. 11. Co'. 1. 11 Luk 20.26 Apoc, 3. 4.

Hee that would receiu
Holy Sacrament with due

rence, must conscionably
forme three sorts of duties
st. *those which ought to be done*
ore hee receiueth: Secondly,
se that are to be done in the re-
uing: Thirdly, *those that are*
ee done after that hee hath re-
ued the Sacrament. The first
alled *Preparation*, the second
editation, the third *Action* or
ctice.

Of preparation.

That a Christian ought ne-
sarily to prepare himself, be-
ehee presume to be a parta-
of the holy Communion,
y euidently appeare by fiue
sons.

Exo. 12. 48 & 22. 6.

First, because it is GODS
mmandement: For if hee
mmanded vnder the paine
Death; that none vncir-
cised should eate the Pas-
ll Lambe; nor any Cir-
cised vnder foure *Dayes*
paration, how much grea-
preparation doeth hee re-
quire

quire of him, that comes to
ceiue the Sacrament of his
dy and *blood?* which as it *suc*
deth, so doth it exceed by ma
degrees the Sacrament of
Passeouer.

Secondly, because the
ample of Christ teacheth vs
much: for he washed his D
Ioh. 13. 5. ciples feet, before he admi
them to eate of his *Supper*, S
nifying how thou shouldst
aside all *vnpureneſſe of He*
and *vncleanneſſe of life*, and
furnished with Humilitie
Charity, before thou pr
mest to taste of his holy S
per.

Thirdly, because it is
councell of the Holy Gho
1 Cor. 11. 28 *Let euery man examine himſ*
and ſo let him eate, &c. And
man, when hee is to eate w
Pro. 23. 1. 2 an *earthly Prince*, *must c*
der diligently what is before h
and put a knife, to his throate,
ther than commit any rudene
H

w much more ought'st it
u to prepare thy ſoule,
thou mayeſt behaue thy
with all feare and reue-
e when thou art to feaſt at
holy Table of the prince of
nces?

ourthly, becauſe it hath
ne euer the practice of all
is Saints, to vſe holy pre-
tion, before they would
dle with diuine *Myſteries*
id would not goe neere to
Altar, till hee had firſt Pſal. 26.6.
ed *his hands in Innocencie*,
ch leſſe ſhouldeſt thou,
hout due preparation, ap-
ach to the *Lords Table*. *A-*
lech would not giue, nor
id and his men would not
the *ſhew bread* but on con- 1 Sam. 21.
on that their *veſſels were* 4.
y; how much leſſe ſhoul-
thou preſume to eate the
ds *bread*, or rather *the bread*
h *is the Lord*, vnleſſe the
l of thy heart be firſt clean-
ſed

sed by repentance? And
Lord required *Ioshuah* (as
had done *Moses* before) to
off his shooes, in reuerence of
Holinesse. who was presen
that place; where hee appea
with a *sword* in his *hand*,
the destruction of his enem
how much rather should
thou put off all the *Affecti*
of thine Earthly conuer
on, when thou commest n
that place, where Christ
peareth to the *eye* of thy Fa
with *Wounds in his hands*
side, for the redemption of
Friends? And for this cau
is said, *That the Lambes*
hath made her selfe ready fo
Marriage. Prepare there
thy selfe, if thou wilt in this
bee *betrothed* vnto Christ by
cramentall *Grace*; or in He
marryed vnto him, by eter
glorie.

Iosh. 5. 15.
Exod. 3, 5.

Apoc. 19, 7.

Fiftly, Because that
hath euer smitten with fe

udgementes, thoſe who
presumed to vſe his holie
nances, without due feare
preparation. GOD ſet a
ing ſword in a *Cherubins* Gen, 3,
d, to ſmite our firſt Parents,
g defiled with ſinne, if they
ld attempt to goe into
adiſe, to eate the Sacrament
he *tree of Life*: Feare thou
efore to bee ſmitten with
ſword of Gods vengeance,
hou preſumeſt to goe into
Church with an impenitent
t, to eate the Sacrament of
Lord of Life. God ſmote 1 Sam. 6. 19
ooo. of the *Beſhemites*, for
king irreuerently into his
e; and killed *Vzza* with 2 Sam. 6. 19
aine death, for but *raſh tu-*
g of the Arke; and ſmote
iah with a *Leproſie*, for med- 2 Chro. 26
ng with the Prieſtes Of- 18. &c.
, which pertained not vn-
him. The feare of ſuch a
k, made *Ezechias* ſo earneſt-
o pray vnto God, that hee
would

would not ſmite the peop
that wanted *time to prepa*
themſelues as they ſhould, to e
the Paſſeover, And it is ſa
that the Lord *heard Ezechi*
and healed the people: Intim
ting that it had not beene
Ezechiahs prayer, the Lord
ſmitten the people for th
want of due preparation. A
the man who came to
Marriage Feaſt without
wedding garment, or examini
of himſelfe, was examined
another, and thereupon bou
hand and foot, and caſt into v
darkeneſſe, Math. 22. 12. An
2 Cor. 11. 19. *Paul* tels the *Corinthians*, t
for want of this *preparation*
examining and iudging them
nes before they did eat the L
Supper, God hath ſent that f
full ſickeneſſe amongſt th
2 Cor. 11. 29 whereof *ſome were then ſic*
others weake, and many f
a ſleepe; that is, taken awa
temporal death. Inſomuch

e *Apostle* sai.h, that euery *vn-*
rthie Receiuer *eates his owne* 1 Cor. 11
dgement: temporall, if he re- 29
nts, *eternal*, if he repents not;
d that in so hynous a mea-
re, as if hee *were guiltie of the* Vers. 29
ry body and blood of the Lord,
hereof this Sacrament is an
oly *signe* and *seale*. And Prin-
s punish the indignitie effe-
d to their great *Seale*, in as
epe a measure, as that which
done to their owne *Persons*,
nome it representeth. And
w hynous the guiltinesse of
rists *blood* is, may appeare
the misery of the *Iewes* euer Mat. 27. 25
cethey wished *his blood to bee*
them and their children. But
n thou wilt say; It were
r to abstaine from com-
ng *at all* to the Holy Com-
nion. Not so; for GOD
h threatned to punish th
full negl.ct of his Sacra
nts, with *eternall damnation*
h of Bodie and Soule.

Num. 9. 13
Heb. 2. 9
Matth. 16
1 Cor. 11.

And it is the *Commandement* [illegible] *Christ; Take, eate, doe this in r[emembrance] membrance of mee*: and hee w[ho] haue his Commandement v[iola]der the penalty of his Curs[e] obeyed. And seeing that th[e] Sacrament was the *greateſt* t[o]

Ioh. 13. 1

ken of Christs loue, which h[e] left at his end to his friend[s] whom hee loued to the en[d] therefore the neglect and co[n]tempt of this Sacrament i[s]

Heb. 10. 29
29

argue the *contempt* and *neg[lect]* of his *loue*, and *Blood-ſhedd[ing]* then which no ſinne in G[od] account can ſeeme more *h[ei]nous*. Nothing hinders w[hy] thou maieſt not come freely the Lords Table; but bec[ause] thou haſdeſt rather want loue of God, then leaue filthy ſinne. O come, come a gueſt prepared for Lords Table, ſeeing they

Apoc. 19. 9

bleſſed, who are called t[o] Lambes Supper. O come, come prepared; becauſe

Efficatia Eucharistiæ non aqualiter se habet quoad omnes fideles sed pro ratione fidei communicantium Origen.

cacy of this Sacrament is received according to the *proportion* of the Faith of the Receiver.

This preparation consists in the serious consideration of three things. first, of the *Worthinesse of the Sacrament*, which is termed to *discerne the Lords body*: Secondly, of thine *owne unworthinesse*, which is to iudge *thy selfe*. Thirdly, of the *meanes* whereby thou mayst become a *worthy* receiuer, called *Communication of the Lords body*.

1. *Of the worthinesse of the Sacrament.*

THe *worthines* of this Sacrament is considered three wayes: First, by the *Maiesty* of the *Author* ordaining. secondly the *preciousnesse* of the *Parts* thereof it consisteth. thirdly by

the *Excellency* of the Ends f
which it was ordained.

1, *Of the Author of the Sacrament.*

The *Author* was not a
Saint or *Angel:* but our LOR
Iesus the eternall Son of Go
For it pertaineth to CHRI
only, vnder the *New Testam*
to institute a Sacrament ; b
cause he only can promise a
performe the *Grace* that it *sig*
fieth. And we are charged
Mat 17.5 *heare no voice but his* in
Church. How sacred sho
we esteeme the *Ordinance* t
proceedeth from so Diuin
Author.

2. *Of the parts of the Sacrament.*

The parts of this blessed
crament are thre. First,
Earthly signes signifying:
condly, the *Diuine word* sa
fying: Thirdly, the Heau
graces signified:

First, the earthly sig

read and *Wine*, 1. *Cor.* 1. 2. &c. *Prou.* 9. 5.) in number wo, but one in vse.

Secondly the *diuine Word*, is the Word of *Christs institution*; pronounced with *Prayers* and blessings, by a *lawfull* Minister: (*Heb.* 5. 4. *Num.* 16. 40. 1. *Cor.* 10. 16.) The *Bread* and *Wine* without the word are nothing but as they were before; but when the *word* cōmeth to those elements, then they are made a *Sacrament*; and God is present with his owne Ordinance, and ready to *performe* whatsoeuer he doth *promise*. The Diuine words of blessing do not *change* or *annihilate* the * *substance* of the *bread* and *wine*: (for if their substance did not remaine, it would bee no Sacrament:) but it changeth them in vse and in Name. For that which was before but *common* Bread and Wine to nourish mens bodies; is after the *blessing*

Eucharistia Sacramentum non de aliorum manu quam præsidentium sumimus. Tert. lib. *de Coron cap.* 3

* *Qui est a terra panis percipiens vocationem Domini non iam communis panis est sed Eucharistia ex duabus rebus constans, terrena & cœlesti.* Iren. lib. 4 cap. 30.

Per Sacramentum corporis & sanguinis Domini Diuinæ efficimur consortes naturæ & tamen esse non desinet substantia, vel

destinated to any holy vse, f
the *feeding* of the Soules
Christians. And where befo
they were called but bread a
Wine; they are now called
the name of those *Holy thin*
which they signifie, *The bo*
and blood of Christ: the bett
to draw our minds from tho
outward Elements, to the *He*
uenly Graces, which by t
sight of our *bodies* they rep
sent to the spirituall *eyes* of
faith, Neither did *Christ* dir
these words, *This is my Bo*
This is my Blood, to the Br
and Wine, but to his Disci
as appeares by the wordes
ing before, *Take yee, eate*
Neither is the Bread his Bo
but in the same sense that
Cup is in the *New Testame*
viz. by a Sacramentall *A*
tonymie. And *Marke* no
plainly, that the wordes, *T*
is my Blood, &c. were not
nounced by our Saviour, till a

natura panis & vini. Gelas. contra Eutic.

Christus visibilia, symbola, corporis & sanguinis appellatione, honoravit, non naturam mutans, sed gratiam naturæ adiciens. Theo. Dialog. 1.

at all his Disciples had drun-
n of the Cuppe, Mark. 14. 23.
4. And afterwards in re-
ect of the naturall substance
hereof he calles that the *fruite*
the Wine, which in respect
f the spirituall signification
ereof, he had before tearmed
s bloud, *Verse* 25. after the
anner of tearming all Sacra-
ents. And Christ bids vs not
make him, but to *doe this in*
membrance of him; and hee
ls vs eate *not simply his body*,
t *his body* as it was then *bro-*
, and *his bloud shed*; which
Paul expounds to be but *the*
mmunion of Christs body, *and*
Communion of his Bloud
t is an effectuall *pledge* that
are *partakers* of Christ, and
the merits of his *body* and
d. And by the frequent vse
his Communion, *Paul* will
e vs to [d] *make a shew of the*
ds death till hee come [e] from
en, & till we as [f] *Eagles shall*

c 1 Cor. 10 16.

d 1 Cor. 11 26
d Act. 1. 21 and 1. 11
e Heb 8 21
f Matth 24 25.

be caught vp into the ayre to me
him: who is the blessed *Carke*
and life of our soules.

Thirdly, the *Spirituall grac*
are likewise two, the *body*
Christ, as it was with the *fe*
ing of Gods *anger* due to v
crucified, and his *bloud* as
was (in the like sort) *shed*
the remission of our sinnes. Th
are also in *number* two, but
vse one, *viz. whole Christ*, wi
all his benefits *offered to a*
and *giuen* indeed to the *fai*
full. These are the three *in*
ward parts of this *blessed* Sac
ment, the *Signe*, the *Word*, a
the *Grace*. The *Signe* witho
this *Word*: or this *Word* witho
the *Signe* can doe nothin
and both conioyned, are
profitable without the *Gr*
signified: but all three c
curring, make an effectuall
crament to a *worthy* Recei
Some receiue the outw
Signe without the *spirit*
Gr

Grace, as *Iudas*, who (as *Auſten* ſaith) receiued * *the bread of the LORD*, but not the *Bread which was the Lord.* Some receiue the *ſpirituall* grace without the *outward* ſigne, as the *Saint-Thiefe* on the Croſſe: and innumerable of the faithfull, who *Dying deſire it*, but cannot receiue it through ſome eternall impediments: But the *worthie* Receiuers to their comfort receiue *both* in the *Lords Supper.*

Chriſt chooſe *Bread* and *Wine* (rather than any other Elements) to be the *outward* ſignes of this bleſſed Sacrament: firſt, becauſe they are eaſieſt for all mens to attaine vnto: Secondly, to teach vs, that as mans *body all life* is chiefly nouriſhed by [a] *Bread*, and chearifhed by *Wine*; ſo are our ſoules, by his *Bodie* and *Blood* ſuſtained and quickned vnto *eternall life.* Chriſt appointed Wine with

* *Panem Dominum non Panem Dominum.* Aug.

a *Dauid* calls bread the ſtrength of mans heart. Pſal. 104. 15 *Ia* the ſtay of bread cha. 1. *Ezec.* the ſtaffe of Bread. c. p. 4. 16 *Homer.* μυελος ανδρων.

the Bread to bee the outwa
signe in this Sacrament,
teach vs; first that as the *perfe*
nourishment of mans body co
sists both of *Meat* and *Drink*
So Christ is vnto our soul
not in part, but in *perfection*
both *saluation* and *nourishme*
Secondlie, that by seeing t
Sacramentall Wine *apart* fro
the Bread, wee should remem
ber how all his *precious Bl*
was *spilt* out of his *blessed Bo*
for the *Remission of our sinn*
The outward *signes* the *Pa*
giues in the Church, and th
doest eate with the *Mouth*
thy *Body*: the *spirituall*, gr
Christ reacheth from Heaue
and thou must eate it with
mouth of thy *Faith*.

3. *Of the End for which t*
holy Sacrament was ordained.

The excellent and admi
ble *ends* or *fruites*, for wh
this blessed Sacrament was
dained, are seuen.

Of the first End of the Lords Supper.

1. To keepe Christians in continuall [a] *remembrance* of hat *propitiatory sacrifice*, which hrist, *once* for all, offered by is *Death* vpon the *Crosse*, to conceile vs vnto God. *Doe* is (saith Christ) *in rememe rance of mee.* And (saith the postle) [b] *As oft as ye shall eate is Bread, and drinke this Cup, e doe shew the Lords death till e come*, And he saith, That (by his Sacrament, and the Preaching of the VVord) [c] *Iesus hrist was so euidentlie set foorth fore the eyes of the* Galatians, *if he had beene crucified among em*: for the *whole actions* present *Christes death*, the breaking of the *Bread* blessed, the ucifying of his blessed *Body*; nd the *powring* foorth of the nctified *wine*, the *shedding* of s holy *blood*. Christ was once him selfe *realie* offered: but

a Matt. 16. 16. 1 Cor. 11. 26,

b 1 Cor. 11. 26

c Gal. 3. 1. Heb. 9. 26, and 10. 12, and 1, 3 *Quæstiones ad Christus crucifixus fuit* Aug. Psal. 95.

as

as oft as the Sacrament is cel-
brated, ſo oft is hee *ſpirituall*
offered by the Faithfull.

Hence the Lords Supper
called a *propitiatorie* Sacrifice
not properly or really, but * *figur-*
tiuely, becauſe it is a *memorial*
of that propitiatorie ſacrifice
which Chriſt offered vpon th
Croſſe. And to diſtinguiſh
from that *reall Sacrifice*, t
Fathers call it the [b] *vnbloud*
Sacrifice. It is alſo called th
Euchariſt, becauſe that t
Church in this action offere
vnto God the *ſacrifice of pra*
and thankeſgiuing for her R
demption, effected by the t
and onthe *expiatorie* Sacrif
of Chriſt vpon the Croſſe.
the ſight of Moabs King,
crifi.ing on his walls his ow
ſonne, to moue his goddes
reſerue his life, 2. *Kings* 3.
Moued the aſſailing Kings
ſuch pittie, that they ce
aſſault, and raiſed their ſie

* μιτωνυμικως.
a *Inſtrumentum ſacrificium.*
b If it be vnbloody, becauſe it is voide of blood, then it is not Chriſts naturall body. If becauſe it is offered without ſhedding of blood, then it is not available for the remiſſion of ſinnes. H.b.9. 21.

ow should the spirituall sight f *God the Father*, sacrificing n the Crosse *his onelie begotten onne*, to saue thy soule, moue ee to loue *God* thy *Redeemer*, nd to leaue sinne, that could ot in iustice bee expiated by ny meaner ransome?

Christo cum Patre & Spir. Sancto sacrificium panis & vini in fide & charitate sanctæ Eccl. sia Catholica offerre non cessat, Aug. de fid. ad Pet. Diac cap 19 *Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, eiusque sanguinis de latere effusio designatur?* Can. dist. 2 de consec. *cum frangitur.* 37.

Of the second end of the Lords Supper.

2. To *confirme our Faith*: or GOD by this Sacrament oeth *signifie* and *seale* vnto vs om heauen; that according the *promise* and *new couenant* hich he hath made in *Christ*, e will truelie receiue into his race and Mercie all *penitent leeuers*, who duelie receiue is holy Sacrament; and that r the *merite of the death and ssion of Christ*, hee will as *ve*e forgiue them all their nes, as they are *made partas* of this Sacrament. In this ect the holie Sacrament alled, *The seale of the new Cauenant*,

Rom. 4. 11. Mat. 26. 28. 2 Cor. 1. 25

Couenant, and remission of sinn
In our greatest doubts we m
therefore, receiuing this Sacr
ment, vndoubtedlie say w
Samsons Mother, *If the Lo*
Iud. 13. 13. *would kill vs, he would not ha*
receiued a burnt offering and
meate offering at our hands, n
ther wold he haue shewed all th
thinges, nor would at this ti
haue told such things as these.

Of the third End of the Lords Supper.

3. To bee a *Pledge* a
Symbole of the most neere a
effectuall *Communion* wh
Christians haue with Chr
The Cuppe of blessing, which
blesse, is it not the Communion
1 Cor. 10. 16 *the Blood of Christ? The Br*
a 1 Ioh. 1. 4. 16. 23 *which wee breake, is it not*
a 1 Cor. 6. 17 *Communion of the bodie of Chr*
κολλησις. that is, a most effectuall fi
c Eph. 3. 17 and pledge of our commu
κατοικησαι. on with Christ. This vnio
Iob. 15. 5 Eph 6 called [a] *abiding in vs*, [b] *iay*
συσσωμα. *to the Lord*, [c] *dwelling in*
h

arts: & is set forth in the ho-
Scriptures by diuers *Similies*.
irst, of the *Vine* and *branches*.
econdly, of the [g] *Head* & *body*.
hirdlie, of the *foundation* and
ilding. Fourthlie, of one *Loafe*
nfected of many grains. Fifte
, of the *Matrimoniall vnion*
ixt Man and Wife, and such
ke. And it is *threefold* betwixt
hrist and Christians. The first
naturall, betwixt our *humaine*
ture, and *Christs diuine nature*
the person of the VVord:
he second is *misticall*, be-
ixt our persons *absent* from
e Lord and the persons of
hrist *God* and *Man*, into one
sticall bodie: The third is
elestiall, betwixt our persons
sent with the LORD and
e person of Christ in a *Bo-*
glorified; These three Con-
nctions depend each vpon
her. For, had not our
ature beene first *Hyposta-*
llie vnited to the Nature
of

*Eph 2. 35
Col, 1. 18.
Rom. 12. 4. 5
Eph. 3. 19 20
1 Cor. 10. 27
Eph 5. 31. 32.
Apoc. 21. 2

of God in the second Perso
wee could neuer haue be
vnited to Christ in a *Mystic*
body. And if wee bee not
this life (though absent) vnit
to Christ by a *Mysticall* vnio
wee shall neuer haue comm
nion of Glorie with him in h
Heauenlie presence. The *myst*
call Communion (chiefelie hee
meant,) is wrought betwi
Christ and vs by the Spirit
Christ, apprehending vs: A
by our *Faith* (stirred vp by t
same *Spirit*) *apprehending* Ch
againe. Both which Saint P
doeth most liuelie expresse
Phil. 3. 12 *follow after, that if I may app*
hend that for which also I am
prehended of Christ Iesus. H
can he fall away that holdet
and is so firmely holden? T
vnion hee shall best vnderst
in his *Minde*, who doeth m
feele it in *his Heart.* But of a
ther times, this vnion is
felt, and most confirmed,

e doe duly receiue the *Lords* pper. For then wee ſhall ſen- ly feele our hearts knit vnto hriſt, and the *deſires of our* ules drawne by *Faith* and the oly *Ghoſt*, as by the *cords* of ue, neerer and neerer to his olineſſe.

From this *Communion with* riſt, there followeth to the ithfull many vnſpeakable be- fits. 2 Cor. 15. 2. Rom. 4. 25 1 Pet. 2. 14 Phil. 3. 9

As firſt Chriſt tooke by *im-* ation al their ſins and guilti- ſſe vpon him, to ſatisfie *Gods* ſtice for them: and hee freely ues by *imputation*, vnto vs his Righteouſnes in this life d all his right vnto eternall e when this is ended: and unteth al the good or il that done vnto vs, as done vnto owne perſon.

econdly, there floweth m *Chriſts nature into our na-* e, vnited to him, the *liuely* rit & *breath of Grace*, which renu- Mat. 25. 35 Act. 9. 4 Mat. 15. 45 Zach. 2. 8.

Eph. 4. 23 24 Rom. 8, 29

renueth vs to a spirituall li
and so sanctifieth our *minde*
wils and *affections*, that we da
grow more and more conf
mable to the *Image of Christ*

Thirdly, hee bestoweth
on them, all *saving graces*,
cessary to attaine eternall li

2 Cor. 3 18 Ioh. 15. 5. and 1. 16.

as the *sense of Gods love*, the
surance of our Election, with
generation, iustification, and *gr*
to doe good workes: till we co
to liue with him in his heau
lie Kingdome. This sho

1 Cor. 8. 1 4 6. 7. 19.

teach all true Christians
keepe themselves as the *vn*
filed members of Christs h
body, and to beware of all
cleanesse and *filthinesse*: kn
ing that they liue in Christ,
rather, that *Christ liueth*
them. From this *vnion* w
Christ (sealed vnto vs by
Lords Supper) , *Paul* draw
argu ents, to withdraw
Corinthians from the poll
on both of *Idolatry*, 1 *Cor*

,16. and *Adultery*, 1 Cor. 16.
,16.

Lastly, from the former ommunion, twixt *Christ* and *ristians*, there flowes ano- er Communion, twixt *Chri- ans among themselues*, Which also liuely represented by e Sacrament of the Lords pper; in that the whole urch beeing many, doe all mmunicate of *one* Bread, in t holy action. *Wee being ma- , are one Bread, and one bodie*, we are all partakers of that e Bread; that as the bread ich wee eate in the Sacra- nt is but one, though it bee nfected of many graines; so the Faithfull, though they many yet are they but one sticall body vnder *one Head* ich is *Christ*. Our Sauiour yed *fiue times* in that pray- which hee made after his Supper, that his Disciples ht bee *one*: to teach vs at

1 Cor. 10. 10.

Ioh. 17. 11. 21. 22. 23. 26

at once, how much this *V*
pleaſeth him. This *Vnion*
twixt the faithfull, is ſo am
that no diſtance of place
part it; ſo *ſtrong*, that de
cannot diſſolue it; ſo dura
that time cannot weare it
ſo *effectuall*, that it breeds a
uent loue betwixt thoſe
neuer ſaw one anothers F
1 Cor. 4. 13 And this *Coniunction* of *ſoul*
tearmed the *Communion*
Saints, which Chriſt effe
by 6. ſpeciall meanes. Firſt
gouerning them all by one
Eph. 4. 5 the ſame *holy ſpirit*. Secon
by enduing them all with
and the ſame Faith. Thir
by ſhedding abroad his o
a Rom. 4. 5 [a] *Loue* into all their hea
b Tit. 3. 5. Fourthly, by [b] regenera
Eph. 4. 5. them all by one and the ſ
Baptiſme. Fifthly, by nou
c 1 Cor. 10 17. & 11. 33 ing thē all with, *one* & the
ſpirituall Food. Sixtly, by
d Col. 1, 1 and 2. 2. ing one [d] quickning Head
that one bodie of his Chur

ich he recon ciled to God *in body of his flesh.* Hence it s that the multitude of Be- ners in the primitiuechurch re of *one Heart*, and of *one le*, in *truth*, *affection*, *and passion.* And this should ch Christians to loue one a- her: seeing they are al mem- s of the same holy and mys all Body, whereof Christ is d, And therefore they ld haue all a *Christian sym-* y, and *fellow-feelling* to re- *one* in anothers ioy, to *dole* one in anothers griefe, eare with one anothers in- itie; and mutually to re- e one anothers wants. Act. 4. 32

Of the fourth End of the Lords Supper,

. *To feede the Soules of the hfull, in the assured hope of euerlasting.* For this Sacra- t is a signe and pledge o as many as shall receiue ame according to Christs Iusti-

Institution: that he wil acc
ding to his promise by the v
tue of his Crucified Body a
blood, as verily feed our sou
to life *Eternall*: as our Bod
are by Bread and wine nour
eth to this *temporall* life And
this end Christ in the action
the sacrament, * *really giueth*
very Body and Bloud to eu
faithfull receiuer. Therfore
Sacrament is called the C
munion of the body and bloo
the Lord. And [a] communic
on is not of things *absent*
present; neither were it
Lords Supper, if the *Lords B*
and *blood* were not their. Ch
is verily present in the Sac
ment by a *double vnion*: wh
of the first is *Spirituall*, tw
Christ and the worthy Re
uer. The second is *Sacramen*

* *Audio quid verba sonent. neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter hoc est, vere nobis in cœna dari Christi corpus ut sit animis nostris in cibum salutarem.* Cal. in in Com. in 1 Cor. 11. vers. 1 Cor, 10. 16.

a *Quod se nobis communicat id cana spiritus sancti virtutem quæ res locorum distantia sep ac procu disiitas non modo aggregare, sed coadunare in un est* Cal. in 1 Cor. 11. 25

tw

t the *Body* and *Bloud* of
ist and the *outward signes* in
acrament. The former is
ught by meanes that the
holy Spirit, dwelling in
st and in the *faithfull*, [b] *in-*
rateth the faithfull, as mē
vnto Christ their Head &
akes them one with *Christ*
partakers of *all the Graces,*
ues and eternal Glory which
him, as sure & as verily as
heare the *wordes of the pro-*
, and are partakers of the
ward signes of the holy Sa-
ent. Hence it is, that the
of Christ is a true Christi-
wil: and the Christians *life is*
ist who liueth in him, Gal. 2,
If you looke to the things
are vnited, this Vnion is
uall: if to the truth of
Vnion, it is *reall*. If to the
ner how it is wrought,
Spirituall. it is not our
h that makes the Body
Bloud of CHRIST to
bee

[b] *Hæc (scilicet corpus & sanguinem Domini) accepta atque hausta, id efficiunt, vt & nos in Christo & Christus in nobis sit.* Hil. lib. 8. de Trin. *Im corpus Christi meo corpori sociatum est, & sanguis eius meas ornabit genas* B. Agnetis est, Apud. Amb.

bee presen, but the Spirit Christ dwelling in him and Our *faith* doeth but *receiue* apply vnto our soules, th heauenly Graces which are fered in this Sacrament.

The other beeing the *Sa mentall vnion*, is not a *phy* or *Locall*, but a *spirituall* iunction of the earthly sig which are Bread and Wi with the heauenlie Gra which are the *Bodie* and *B* of Christ in the Act of re uing: As if by a *mutuall rel* they were but *one* and the *thing*. Hence it is, that in same * instant of time that worthie Receiuer eateth w his mouth the *Bread* and of the *Lord*, he eateth also the mouth of his Faith, verie *Bodie* and *Bloud of Ch* Not that [a] Christ is brou downe from Heauen to Sacrament, but that the *Spirit*, by the Sacrament

* *Corpus non adest cũ pane eius.* id est *simul loco, sed alio*, id est. *simul tempore.*

a *Quum cœna cœlestis sit Actio minime absurdum est Christum in cœlo manen tem a nobis recipi.* Calvin in 1 Cor. 11 25

his mind vnto Christ; not by
y *locall mutation*, but by *de-*
affection: so that in the ho-
contemplation of faith, hee is
that *present with Christ*, *and*
rist with him. And thus be-
ing and meditating how
ist his body was crucified,
his precious blood shed for
remission of his sins, & the
nciliation of his Soule vn-
God: his Soule is hereby
e effectually fed in the assu-
ce of eternall Life, then
ad and Wine can nourish
body to this *temporall life*.
ere most bee therefore of
elsitie in the Sacrament,
h the outward signes to be
ly seen with *the eyes of the*
, and the Body and bloud
hrist, to bee *spiritually* dis-
ed with the *Eye of Faith*.
the forme how the Holy
ost makes the body of

a Fidemittit in Cœlum & eum in terris tanquam præsentem tenuisti.

Aug. Ep. 3. ad Volus. Fidem quam dico, non intelligo quam libet opinionem fidei, sed quam habent & dæmones, &c.

Christi non dubium implere Dominum quæ verba sonuit, quæ spiritum quæ vitam quæ veritatem, Spiritum &c.

Christ, beeing *absent* from y
place, to be present with
our vnion: S. *Paul* tearm
great Mystery; such as our
derstanding cannot worth
comprehend. The Sacram
tall Bread and Wine there
are not *bare signifying* signe
but such as wherewith Ch
doth indeed *exhibite* and
to euery *worthy Receiuer*, "
onely his *Diuine vertue*
efficacy, but also his very
dy and *Blond*, as verely as
gaue to his Disciples the
ly Ghost, by the signe o
sacred Breath; or *Health* to
diseased, by the *Word*
mouth, *or touch of his ha*
garment. And the *apprehe*
by *Faith* is more forcible,
the exquisitest *comprehensi*
Sense or *Reason*. To conc
this point: the holy
ment is that *blessed Br*
which beeing eaten, op
the eyes of the [a] *Em*

Eph. 5. 32. " Ego nunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factus fuisse vtilitatem credimus: sed dum in nobis habitare, dum eius fimus membra ex carne eius, dum in vnam denique & eiusdem & substantiam (ut ita loquar) cum ipso coalescimus. Calvin. ibi. [a] Luk 24. 30. 31

they *knew Christ*. This is
Lordly Cup, by which [b] *wee*
made to drinke into one spir
This is that *Rocke-flowing*
Honey, that reuiueth the
ing spirits of euery true
than, that tasts it with
mouth of Faith: This is that
ley Loafe, which *tumbling*
aboue, strikes downe the
s of the *Midianits*, of ina
ll darkenesse. *Elias* Ange-
[c] *Cake* and *water* preser
im forty dayes in *Horeb*:
Manna (*Angels food*) ed
Israelites forty yeeres in
wildernesse: but this is that
bread of life, and heauen-
Manna, which if wee shall
eate, will nourish our
s *for euer* vnto life [h] *eter*
low should then our soules
vnto *Christ that requeſt*
a spirituall desire, which
pernaites did forme a *Car-*
otion? *Lord, euermore giue*
bread.

b 1 Cor. 12 13

c Sam. 14. 27.

d Iud. 7. 14

e 1 Kin. 19. 6. 7.

f Psal. 78. 24. 25. Num. 15. 35

g Ioh. 6. 32 35. 49. 50.

h Ioh. 6. 50 66

i Ioh. 6.

The fift end of the Lords Supper.

5. *To bee an assured pl vnto vs of our Resurrection.*

a Ioh. 5. 22 Rom 6.4 5 12

Resurrection of a Christia two-fold: first, the a *spirit* Resurrection of our *Soules* this life from the death of called the *first Resurrection*; cause that by the *trumpet* of Christ, in the preachin the gospel, we are raised fr *death* of *sin*, to the *life* of g

b Apoc. 20. 6

b *Blessed and holy is hee* (S. Iohn) *who hath part first resurrection: for on* suc *second death hath no power*

Hinc apud priscos Sacramentum baptismi appellabatur Salus. Sacramentum vera Dominici corporis vi a. Aug. l c. de peccatorum meritis. c. 34

c Ioh 6 57. 10. 1. 7. 1

c *Lords Supper* is both a & a *pledge* vnto vs of this tuall & first Resurrection *that eateth mee, euen hee sha by mee.* And then are w *Guests to* c *sit at the Tabl Christ*; when, *like Lazarus* are raised from the *death* to *newnes* of life.

The truth of this first r

tion will appeare by the mo-
n wherewith they are inter-
ly moued. for if, when thou
moued to the duties of Re-
ió and practice of Piety, thy
rt answereth, with *Samuell*, 1 Sam. 3. 10
re I am, speake, Lord, for thy Psal. 108. 1
uant heareth. And with *Da-* Act. 9. 9.
, *O God, my heart is ready.*
d with *Paul*, *Lord what wilt*
haue me to doe? Then sure-
hou art raised frō the death
inne, and hast thy part in the
Resurrection: but if thou
aineſt ig norant of the true
unds of religion, and findeſt
hy selfe a kinde of secret
hing of the exercises ther-
and must be drawne, as it
e, against thy will, to doe
workes of Piety, &c. then
thou hast *but a name that*
lineſt, but thou art dead, as
ilt to'd the *Angell* of the
rch of Sardis, and thy soule
ut as salt, to keepe thy bo-
rom stinking. Apoc. 3.

Secondly, the *corporall* re-
rection of our bodies at the
day, which is called the *se-*
resurrection, which ſheweth
from the firſt death. *He*
eateth my fleſh, and drinketh
blood hath eternall life, and I
raiſe him vp at the laſt day.
this Sacrament [a] ſignifieth
ſealeth vnto vs, that *Chriſt*
and *roſe againe* for vs, and
his [b] fleſh *quickeneth* and *nou-*
eth vs vnto eternall life,
that therefore our bodies
ſurely bee raiſed to eterna
at the laſt day. For ſeein
head is riſen, all the memb
the body ſhall likewiſe
riſe againe. For how can

a Ioh. 6. 54
b Hinc panis & vinum a veteribus nominatur ſymbola reſurrectionis.
Con. Nic.
Ioh. 6. 51.
Caro Chriſti non in ſe ſed in verbo ipſi hypoſtatice vnita viuifica eſt:
Cyr. in Ioh. 10. 13
Et quia eſt propria caro verbi eundem viuificantis,
Synod. Eph. de recta fide ad Reginas. *Vivificat vi tationis meriti ob*
quam Chriſti caro pro credentibus oblata fuit in ſacr
2. virtute copulationis noſtræ cum Chriſto: quia n
mus ad Deum vitæ fontem pertingere niſi carne il
mediante, & quatenus cani illi quaſi membra ſum
Caro non prodeſt, Ioh. 6. 63. 1. *Carnalis opinio*
mentis quam myſterio manducationis carnis Chriſti.

odies, which (being the *weapons of Righteousnesse*, Rom. 16. 13. *Temples of the Holy Ghost.* 1. Cor. 6. 19 & *members of Christ*) haue beene * *fed* and *nowrished* with the *Body* and *Bloud* of the *Lord of life*: but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reuerently buried and laid to sleepe in the *Lord.* And their *small places* are termed the *beds* and *dormitories* of the *Saints.* The Reprobates shall arise at the last day, but by the almighty power of Christ, as he is *Iudge*, bringing them as malefactors out of the Gaole, to receiue their sentence; and deserued execution: but the Elect shall rise by vertue of *Christs resurrection*, & of the Communion which they haue with him and with their *Head.* And his resurrection is the cause and *assurance of theirs.* The *Resurrection*

* Quomodo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? Iren. lib. 4 cap. 34. c Isa. 19. 20 d Christi resurrectio in qua nostra initiatur communis resurrectionis fiducia fit. Theo. Mortem esse esse Christum etiam Pagani credunt non venisse vero propria Fides est Christianorum Aug. lib. 1 con. Faust. cap. 19.

Tota fiducia Christianorum est resurrectio mortuorum. Tert. lib. 5. de resurrect.

of Christ is a Christians pa
cular faith: the *Resurrectio*
the *dead*, is the *childe of G*
cheifest *confidence*. There
Christians in the Primit
Church, were wont to sal
one another in the morn
with these phrases, *The L*
is risen: and the other wo
answere; *True, the Lord is ris*
indeed.

The sixt end of the Lords
Supper.

Omnium terribilium terribilissimum mors.

6. *To seale unto vs the*
assurance of everlasting life.
what more wished or lou
then *life*; or what doe all
naturally more, either fea
abhore then *death*? Yet is t
first death nothing, if it be co
pared with the *second dea*
neither is this life any th
worth, in comparison of
life to come. If therefore th
desire to bee assured of e
nall life, prepare thy self
bee a worthy Receiver of

ssed Sacrament. For our Sa-
our assureth vs, *That if anie* Ioh. 6. 51
n eate of this Bread, he shall
e for euer: And the Bread that
ill giue, is my flesh, which I
ll giue for the life of the world. He
erefore who duely eateth
this holy Sacrament, may
ly say, not onely, *Credo vitam*
rnam, I beleeue the life euer-
ing: but also, *Edo vitam*
rnam, I eate life euerlasting.
d indeed this is the *true tree*
life, which God hath plan-
in the middest of the *Para-*
of the Church: And where-
hee hath promised *to giue e-* Apoc. 2. 7
ie one that ouercommeth, *to*
. And this Tree of Life, by
nite degrees excelleth the
of Life that grew in the
ndise of Eden: For that hath
roote in the *Earth*; this
Heauen; that gaue but life
bodie; this to the *soule*;
did but preserue the life
liuing, this restoreth life

Apoc. 22. 6

to the land. The leaues of
tree, heale the Nations of
uers; and it yeeldes euery
neth a new manner of Fr
which nourisheth them to
euerlasting. Oh, blessed
they who often eate of
Sacrament! at least, once
rie Moneth taste anew of
renewing Fruite, which C
hath prepared for vs at his
ble to heale our infirmities
to confirme our Beleeue of
euerlasting

Of the seuenth end of the Lords Supper.

7. To binde all Christi
as it were, by an *oath of fa*
tie, to serue the one onelie
God; and to admit none o
propiciatorie Sacrifice for s
but that *one reall sacrifice* w
by his death Christ *once suff*
and by which hee finished
Sacrifice of the Law, and
fected *eternall redemption*,
right to confesse for a Belee

Milites Sacramento erant iurati & obstricti, ad profligandum seruatorem & obedientiam.

And so to remaine for euer a publike *marke of profession*, to distinguish Christians from all sects and false religion. And seeing that in the *Masse* there is a *strange Christ* adored, not he that was *borne* of the *Virgin Marie*: but one that is made of a *Wafer Cake*: And that the offering vp of this *Breaden god* is thrust vpon the *Church* as a *propitiatorie sacrifice for the quicke and the dead*: all true Christians, vpon the danger of wilfull periury, before the *Lord* of *Iustice* of Heauen and earth, are to detest the *Masse*, as the idole of Indignation, which is most derogatorie to all sufficient World-sauing merites of *Christes death* and *passion*. For by receiuing the Sacrament of the *Lords Supper*, we all sweare, that all *reall Sacrifices* are ended by our Lords death: and that his [illegible] and *once crucified* and died,

is

is the perpetuall food, and re-
freshment of our soules.

2. *How to consider thine vnworthinesse.*

A Man shall best perceiue his owne *vnworthinesse* by examining his life, according to the tenne *Commandements* of Almightie GOD. Search therefore what duties thou hast *omitted*, and what *sinnes* thou hast *committed*, contrary to *euery one* of the Commandements: remembring, that without *repentance* and *Gods mercie* in Christ, the *curse of God*, containing all the miseries of this life, and euerlasting torments in Hell fire when the world is ended, is due to the breach of the least of Gods commandements. And hauing taken

Deu. 27. 29
Gal. 3. 10.

the [illegible] of thy sinnes [illegible]
[illegible] resort to some [illegible]

pl[illegible]

ce, and there putting thy
lfe in the sight of the *Iudge*,
guiltie malefactor, standing
the Barre to receiue his sen-
nce, bowing thy *knees* to the
rth, smiting thy *breast* with
y *fistes*, and be-dewing thy
eekes with thy *teares*, con-
sse thy sins, and humblie ask
n mercie and forgiuenesse,
these or in the like words.

An humble confession of sinnes, to bee made vnto God, before the receiuing of the holie Communion.

O GOD, and heauenlie Fa-
ther, when I consider the
oodnesse which thou hast e-
r shewed vnto mee, and the
ickednesse which I haue *com-* Luke 15.
itted against heauen and against
ee, I am ashamed of my selfe,
d confusion seemes to co-
r my face, as oft as I re-
ich of thy [illegible]
haue

haue I not transgresse? Lord, I stand heere guiltie the breach of all thine ho Lawes: For the loue of mi heart hath not so intirelie cl ued vnto thy Majestie, as *vaine* and *earthlie* things: I ha not feared thy *Iudgement*, deterre me from sin, not tru ed to thy *promises*, to keepe from doubting of my tem rall, or from *desparing* of mi *eternall* state. I haue ma the rule of thy diuine wors to be *what my minde thought* not *what thy word prescribe* finding my heart more pro to remember my blessed Sa our in a *painted picture* of m deuice, rathen than to beh him crucified in his *Word* a *Sacraments*, after his owne dinance. Where I should uer vse thy *Name* (whereas *knees doe bow*) but with *relig reuerence*, nor any part of worship, without due *prep*

The 1. Commandement.
Deut. 6 5
Matth 12. 37, 38
Leu. 19.14.
Psal. 22. 5. 6
Psal. 38. 8

The 2. Commandement.
Deut. 12. 32
Mat. 15. 9.

Gal. 1. 9.
The 3. Commandement.
Phil. 2. 10
Eccl. 4, 17
1 Kin. 19 10
Psal. 5. 2

and *zeale*: I haue blaſphe-
ouſlie abuſed thy holy Name,
raſh and *cuſtomarie* oathes;
a, I haue vſed oathes by thy
red Name, as falſe couers of
y filthie ſinne. And I haue
ene preſent at thy ſeruice
-times more for *ceremonie*,
en *conſcience*, and to *pleaſe*
en more than to *pleaſe* thee,
y gracious *God*.

Where I ſhould ſanctifie thy
bbath day, by being preſent at
e *publik exerciſes* of the *Church*
by meditating *priuately* on
e *word* & *workes* of God, and
viſiting the ſicke, and relee-
ng of my poore *brethren*: alas,
haue thought thoſe holy ex-
ciſes a *burde*, becauſe they hin
ed my *vain ſports*: yea, I haue
ent many of thy Sabbaths in
ne owne *prophane pleaſures*,
thout beeing preſent at anie
t of thy *diuine worſhip*.

Where I ſhould haue gi-
all due reuerence to my
Naturall,

Heere con-
feſſe thy
raſh and
falſe ſwea-
ring.

*The 4 Com-
mandement.*
Acts 20. 7.

1 Cor. 16. 2.
Heere con-
feſſe thy
traueling
on the Sab-
bath, and
thy leauing
the holie
exercises
of gods
worſhip-
ping.

*The 5 Com-
mandement.*

1 Thef. 4. 11 Gal. 5. 13 Heb. 13. 17 sette thy disobedience to thy Parents, Ministers, Magistrates, Maisters, or Tutors.

The 6 Commandement. a Pro. 16. 11 b Eph. 4. 31 Mark. 5. 34 Here commeth forbidden hastinesse and furie, and if thou hast beene any way the cause of any man's death, either willingly, or carelesse

Master of all virtuous schooles, Iesus Christ, [illegible] ed that, [illegible] affections [illegible] them more [illegible] defetued. I h[illegible] Ministers in su[illegible] for their works sake, [illegible] but I haue *tormented* [illegible] *zeale* and *hated* them, bec[illegible] they reproued me *iustlie*: [illegible] haue carried my selfe conten[illegible] tuously against thy *Magistra*[illegible] and *Ministers*, though I kn[illegible] that it is thine *Ordinance*, th[illegible] I should bee obedient v[illegible] them.

Where I should be [a] *slow* [illegible] *wrath*, and [b] *readie to forgiue* [illegible] *fences*, and not suffer the [illegible] *to goe downe vpon my wrath*, [illegible] *to doe good for euill, louing* [illegible] *vere enemies for thy sake*: I, [illegible] for *one farte word*, doe b[illegible] out in open *rage*, haue h[illegible] *louing* thoughts of mi[illegible] in my hart, I haue pro[illegible]

on *mine owne malice*, rather
to eate of the *holy Supper*.
Where I should keepe my
de from all *filthy lusts*, and
body from all *vncleannesse*:
Lord, I haue defiled both,
made my heart a *Cage* of
impure thoughts, and my
de a very *Stie* of the vn-
ane spirit. Yea, the *remedy*
ich thou (Lord) hast ordai-
for *incontinency*, could not
ain mee within the bounds
Chastitie, for by doating on
uty, whose ground is but
, Satan hath bewitched
flesh to lust after *strange*

Where I would haue liued in
ghtnesse, giuing euerie man
due being contented with
e owne estate, and liuing
ionably in my *lawfull*
g, should bee ready (ac-
ng to mine abilitie) to
and giue vnto the poore:
ord, I haue by confessi-

ex

The 7. Commandement.
1 Thess. 4. 3. &c.
Rom. 6. 13
Heere confesse vnto God thy secret pollutions fornication, or adulterie, if Satan hath so farre preuailed ouer thee

The 8. Commandement.
Eph. 4. 28.
Luk. 6. 34. 35.
Leu. 25. 35

Heere confesse thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe which is his by right.

extortion, bribes, cauillation, other indirect *dealings*, v pretence of my *Calling* and *fice*, robbed and purlo from my fellow Chris yea, I haue receiued and red *Christ*. where I was tr many a time, in his *poore bers*. to stand *hungry*, *cold*, *naked* at my doore, and h *cold* and *naked*, to goe succourlesse, as hee ca when the leanneſſe o *cheekes* pleaded *pitty*, the neſſe of my heart would no *compaſſion*.

The 9 Commandment. Zech 8.16 Mat.10.16 1 Cor.13.7 Matth.1,18

Where I should haue conſcience to *ſpeake the simplicity*, without any hood, *prudently* iudging and *Charitably* conſtrui things in the beſt part should haue defended th *name* and *credit* of my bour: alas (vile wret I am) I haue belyed a *dered* my fellow-brothe

Pſal. 50.20

soone as I heard an *ill re-*
rt, I made my *tongue* the *ins-*
rument of the Diuel, to bla-
on that abroad vnto others,
efore I knew the truth of it
y selfe. I was so farre from
eaking a *good word*, in de-
nce of his *good name*, that it
ckled my heart in secret to
are one, that I enuied to bee
ed with such a blemish,
ough I knew that otherwise
e graces of God shined in
m in aboundant measure. I
ade *iests* of *officious*, and *ad-*
ntage of *pernicious* lies: here-
shewing my selfe a right
tian, rather then an vpright
ristian.

And lastly (O Lord) where
hould haue rested *fully con-*
ted with that *portion* which
Maiestie thought meetest
bestow vpon mee in this *pil-*
age: and reioyce in *ano-*
s good as in mine *own*: alas
life hath beene nothing
else

Psal. 15. 3 Heere confesse, if thou hast belyed or slandered thy neighbour, or not spoken the truth, to cleare his innocencie when thou wast called thereto. Tit. 1. 12. *The 10. Commandement.* Heb. 13. 5 1 Tim. 6. 6 Phil. 4. 11. 12.

elſe, but a grieuous *Inſtrument* [illegible]
this neighbour [illegible] and
neighbours *Lands*, [illegible] ſecr
wiſhing ſuch a man dead, t
I might haue *his liuing* or
couetting rather thoſe th
which thou haſt beſtowed
another, rather then be
thankfull for that which
haſt giuen vnto *my ſelfe*.
I, O Lord, who am a *co*
ſinner, and *ſold vnder ſinne*,
tranſgreſſed all thy holy
ſpirituall Commandeme
from the *firſt* to the *laſt*,
the greateſt vnto the *leaſt*
here I ſtand guilty befor
Iudgemene ſeat, of all the
ches of all thy lawes,
therefore lyable to thy
and to all the miſeries th
ſtice can power foorth v
curſed a creature. And wh
ſhall I goe for delin
from this miſery? A
bluſh at my rebellion,
will not helpe men; A
bil

y of the like *transgression*,
cannot helpe themselues.
ll I then despaire with *Cain*
make away my selfe with
as? No, *Lord*: for that were
the to end miseries of this
, and to begin the endlesse
ments of Hell, I will rather
eal to thy *Throne of Grace*,
re mercy *raignes* to pardon
nding sinnes, and out of
depth of my *miseries*, I will
with *Dauid*, for the *depth* Heb. 4
hy *mercies*. *Though thou*
ldest kill mee with afflictions, Psal. 103 1
vill I, like *Iob*, *put my trust* Iob 13. 12
ee. Though thou shoul-
drawe mee in the sea
hy displeasure, with *Ionas*;
will I catch such hold on
mercy, that I will be taken
dead, clasping her with
h my hands. And though
shouldest catt mee into
bowels of Hell, as *Ionas*,
the *Belly* of the *Whale*:
from thence would I cry
vnto

vnto thee; *O God the Fath* *of Heauen, O Iesus Christ t* *Redeemer of the World, O Ho* *Ghost my Sanctifier, three pe* *sons, and one eternall God, ha* *mercy vpon mee a miserable sin* *ner.* And seeing the *goodnesse* thine *owne* nature first moou thee to send thine *onely begot* *Sonne* to dye for my sinne that by his Death I might b reconciled to thy Maiestie: reiect not now my penite Soule, who beeing displeas with her selfe for sinne, de reth to returne to serue, a *please* thee in newnesse of li and reach from Heau.n helping hand to saue mee poore seruant, who am (l *Peter)* ready to *sincke* in the of my sinnes and misery. W away the *multitude* of my sin with the *merits* of that *bl* which I beleeue that thou so abundantly shed for peni sinners.

And now that I am to re-
e this day the *blessed Sa-*
ment of thy precious *Body*
Bloud, O Lord, I beseech
let thy holy Spirit, by thy
ament, seale vnto my
, that by the merits of thy
h and Passion, all my sins
o freely and fully remited
orgiuen, that the curses
Iudgements which my
s haue deserued, may ne-
aue power either to *con-*
mee in this life, or to *con-*
mee in the world which
come: for my steedfast
is, that *thou hast dyed for*
nes, and risen againe for my Rom. 4. vlt.
cation; This I beleeue,
ord helpe mine vnbeleefe,
ke in mee likewise, I be-
thee, an *vnfained* Repen-
, that I may heartily *be-*
my former sins, and *loath*
, and serue thee hence-
n *newnes of life*, and I grea-
easure of holy *deuotion*.

And

And let my ſoule neuer for
the infinite loue of ſo swee
Sauiour, that hath laid dow
his life to redeeme ſo vilea
ner. And grant, Lord, that
uing receiued theſe ſeales
pledges of my *communion* w
thee, thou mayeſt hencefo
ſo dwell by thy *Spirit* in m
and I ſo liue by *Faith* in th
that I may carefully walk
the dayes of my life in *godl*
and *Piety* towards thee,
in Chriſtian *Loue* and *Ch*
towards all thy Neighbo
that liuing in thy *feare*, I
dye in thy *fauour*, and
death be made partaker of
nall life, through *Ieſus C*
my Lord and onely Saui
Amen.

Of the meanes whereby thou mayest become a worthy Receiver.

THese *Meanes* are duties of two sorts: the former, ſpecting God; the latter, our ighbour. Thoſe which re- ct God, are three: Firſt, d knowledge: ſecondly, *true* th: thirdly, *unfained Repen-* ce. That which reſpecteth Neighbour, is but one *ſin-* e *Charity*.

Of the ſound knowledge, requiſit in a worthy Communicant.

Heb 6.1: 2
Ioh 17.3
1 Tim. 2.4
1 Cor. 14 29
2 Cor. 13 5

ound knowledge is a *ſanctified* derſtanding of the *firſt Princi-* of Religion. As firſt, *of the* nity of perſons in the *Unity* e God-head. Secondly, *of* Creation of *Man*, and his . Thirdly, *of the Curſe and* ry due to *ſin*. Fourthly, *of* Natures & Offices of Chriſt;

and redemption by faith in h
death, especially of the doctrine
the Sacraments, sealing the sa
vnto vs. For, as an *house* ca
not be built, vnlesse the *fou*
dation bee first laide; no m
can *Religion* stand vnlesse it
first grounded vpon the *c*
taine knowledge of Gods Wo
Secondly, if wee know
Gods will, wee can neither
leeue nor doe the same. For
worldly businesse cannot
done but by them who h
skill therein, so with
knowledge, men must
much more ignorant in div
and *spirituall* matters. An
in *temporall things* a man
doe much more by *light of*
ture: But in *religious myste*
the more wee reiye vpon
rall reason, the further we
from comprehending *spir*
truth. Which discovers
fearefull estate of those wh
Rom. 8, 5. *ceiue without knowledge*,

more fearfull estate of those
stors who minister vnto
m without Catechizing.

Of sincere Faith; required to make a worthy Communicant.

Sincere faith, is not a bare
owledge of the Scriptures,
first grounds of Religion,
t that *Diuels* and *Repro-* Iam. 3. 19
s haue in an excellent mea- Heb. 4. 2.
; and doe beleeue it, and
ble;) but *A true perswasion*
f all those things whatsoeuer
Lord hath reuealed in his
d: so also a particular appli-
n vnto a mans owne soule,
the promises of mercy which
hath made in Christ to all
ing sinners: And conse-
tly, that *Christ and all his* Rom. 4. 11
es do belong vnto him as wel
any other. For first, if we
not the righteousnesse of
the Sacrament *seales no-*
vnto vs: & *euery man in the*
Supper receiueth so much

as hee beleeueth. Secondly, cause that without Faith communicating on *Earth*, not apprehend Christ in *H*

Eph. 3, 17 *nen*, For as he *dwelleth in* Faith, so by *faith* we must wise *eate him.* Thirdly, bec that *without faith* we canno perswaded in our consci

Heb, 11. 6 that our receiuing is *accep*

Rom 4. 23 vnto God.

3. *Of vnfained repentance quisite for a true Com- municant.*

True Repentance is *change of the Minde, whe the feeling sight of Gods* and *of Mans owne misery*

Esa. 55 7, Ez. c. 33. 1. Act. 26 29 Act. 13. 19 *turneth from all his know*

Luk. 1. 74. 75 *secret sinnes, to serue God lines and righteousnesse all of his dayes.* For as he glutted with *meat* is not eat *bread*: so hee that is with sinnes, is not fit to Christ. And a *conscience* with wilfull filthinesse

Heb. 2. 3. 14 Tit. 1. 15

vse of all *holy things vn holy* o vs. Our sacrificed spotles ſeouer cannot be eaten with ſowre leauen of malice and kednes, ſaith *Paul*, 1 *Cor.* 5. Neither can the old bottles ur corrupt and impure cō- nces retaine the new wine hriſts precious blood, as Sauiour ſaith, *Mark.* 2. 22. e muſt therefore truely re- t, if wee will bee worthy akers.

he dutie to bee performed in reſpect of our neighbour, is Charity.

harity is a hearty forgiuing hers who haue offended vs, fter reconciliation, an out- vnfained teſtifying of the d affections of our hearts ſtures, words and deeds, as oft meet, and occaſion is offered Matt. 5. 24 25.

ſt, without *loue* to our hbour, *no ſacrifice is accep-* vnto God. Secondly, be- one cheife end wherefore

1 Cor. 13. 14 34. 35.

Mat. 6. 12. 14 15. and 18. 35.

the *Lords Supper* was ordaines is, to *confirme* Christians lo one towards another. Third no man can assure himself that his *owne sinnes* are forgiu of God, if his heart canno yeelde to forgiue the faults men that haue offended hi Thus farre of the *first sort* duties which wee are to p forme before wee come to Lords Table, called *Prepar on.*

2. *Of the second sort of du which a worthy Communi is to performe at the recei of the Lords Supper, c Meditation.*

THis Exercise of spiri *Meditations*, consists i uers points.

First, when the *Serm* ended, and the *Banquet* o *Lords Supper* begins to be br

ated, meditate with thy selfe
ow thou art inuited by Christ
be a Guest at his *holy Table*,
d how louingly hee inuiteth
ee: *Ho, euery one that thir-*
th, come ye to the waters of life
c. Come, buy wine and milke,
thout money, and without price:
t ye that which is good let your
lt delight it selfe in fatnesse;
e ye, eate ye: this is my body,
th was broken for you; drinke
ll of this: for this is my blood
th was shed for the remission
ur sins. What greater *honour*
be vouchsafed, than to bee
ited to sit at the Lords
e Table? What *better fare*
be afforded, than to feede
he *Lords* owne Body and
od? If *Dauid* thought it
ee the *greatest fauour* that
could shew vnto good
illai, for all the kindnesse
hee shewed vnto him in
roubles, to offer him, *that*
ould feed with him at his

Matt. 22
1 Pet. 1.

Isa. 55. 1. 2

Mat. 26. 26
27. 28. &c

2 Sam. 19.
33.

owne Table in Ierusalem; ho
much greater fauour ought
to account it. when Chr
doeth indeed feed vs in the Chur
his owne Table, and that w
his owne most holy Body
Blood?

Gen. 22. 5. 2. As Abraham, when h
went vp to the Mount, to sac
fice Isaac his Sonne, lest
seruants beneath in the valle
so when thou commest to
spirituall Sacrifice of the Lo
Supper, lay aside all cart
thoughts, and cogitations: t
thou mayest wholly cont
plate of Christ, and offer
thy Soule vnto him, who sa
ficed both his Soule and B
for thee.

3. Meditate with thy se
how precious and venera
is the Body and Bloud of
Sonne of God, who is the R
of heauen and earth; the L
at whose becke the An
tremble, and by whom b

he quicke and dead shall bee
dged at the last day, and thou
mong the rest. And how that
is hee, who hauing beene
ucified for thy sinnes, offereth
w to bee receiued by Faith
to thy *soule*. On the other
de, consider how sinfull a crea-
re thou art: how altogether
worthie of so holie a *Gueſt*:
w ill deseruing to taste of
h sacred food, hauing beene
ceiued in filthinesse, and *wal-*
ing euer since in the myre
iniquitie; bearing the Name
a Christian, but doing the
rkes of the Deuill; adoring
rist with an * *Aue Rex* in
mouth, but *spitting oathes*
is face, and crucifying him
w with thy graceleſse acti-
.

ourthly, ponder then, with
t face dareſt thou offer to
h *so holy* a body with such
led hands; Or to drinke
precious Blood with so

* Haile King.

lewd and lying mouth, or
lodge so blessed a Guest in
vncleane a stable? For if
Bethshemites were slaine,
but looking irreuerentlie in
the Arke of the olde Testame
what iudgement mayest th
iustlie expect, who with su
Col. 2. 39. impure eyes and heart, are co
to see and receiue the Arke
2 Sam. 6, 7. the New Testament, in wh
dwelleth all the fulnesse of
God head bodilie.

If Vzza for but touch
(though not without zea
the Arke of the Couen
was stricken with sudden de
what straakes of diuine In
ment, mayest thou not fe
that so rudelie, with vnc
hands, doest presume to b
dle the Arke of the eternall
stament, where are hid all
treasures of wisedome, and k
ledge.

If Iohn Baptist (the ho
Man that was borne of a

an) thought himselfe vnwor-
ie to beare his shooes, O Mat. 3. 11.
ord, how vnworthie is such a
ophane wretch, as thou art, to
te *his holie flesh*, and to drinke
precious Blood?

If the blessed Apostle Saint
er, seeing but a *glympse* of
rists almightie power, thought
mselfe vnworthie to *stand* in
same Boate with him; how
worthie art thou to sit with
rist at the *same table*, where
u mayest behold the *infite-*
of his *Grace*, and *Mercie*
layed?

If the *Centurion* thought Matt. 8. 8.
the roofe of *his house* was
worthie to harbour so Di-
a Guest, what roome can
bee fit vnder thy *ribbes*,
Christes Holinesse to dwell

If the *Blood-issued* sicke
man feared to touch the
me of his Garment; how
ldest thou tremble to eate
his

his *flesh*, and to drinke his
healing blood;

Yet if thou commest hu
bly, in *Faith*, *Repentance*, a
Charitie. abhorring thy sin
past, and purposing vnfaine
to amend thy life henceforth
let not thy former sins affri
thee; for they shall neuer
layd vnto thy charge: and t
Sacrament shall seale vnto
soule, that all thy sinnes
the *iudgements* due vnto the
are fullie *pardoned*, and cle
washed away by the *blood*
Christ. For, this Sacra
was not ordained for th
who are *perfect*, but to h
penitent sinners vnto *perfe*
Christ came, *not to call ther*
teous, but sinners to repenta
Matt. 9. 12 13 And hee saith, *That the w*
Mat. 11. 28 *needs not a Physician, but*
that are sicke. These hath Ch
called, and when they *ca*
them hath hee euer *hel*
Witnesse the whole Gos
wh

ich teſtifieth, that not one
ner, who came to *Chriſt* for
ercy, went euer away without
s errand. Bathe thou like-
ſe thy *ſicke Soule* in this
ntaine of Chriſtes Blood; and
ubtleſſe, according to his
omiſe, *Zach.* 13. 1. Thou
lt be healed of all thy *ſinnes*
d *vncleanneſſe*. Not *ſinners*
erefore; but they who are
illing to repent of their
nes, are debarred this Sacra-
nt.

Fiftly, meditate, that Chriſt
this Sacrament vnto vs, as
chiefe *Token* and *pledge* of
Loue: not when wee would
ue made him a King, *Ioh.* 6.
(which might haue ſee-
d a requitall of kindneſſe)
when *Iudas* and the High
ieſtes were conſpiring his
ath, (therefore wholly of
mere faueur.) When
than would ſhewe *Dauid*
we entirelie the *poore man*

loued

loued his sheepe; that was
by the *rich man*: *Hee gau*
(saith hee) *to eate of his o*
morsels, *and of his owne cuppe*
drinke. 2 *Samuel* 12. 3. A
must not then the loue of C
to his *Church* be vnspeakabl
when he giues her his *own fl*
to *eate*, and his *owne Blood*
drinke, for her spirituall a
eternall nourishment: If th
there bee anie loue in thi
heart, take the *cuppe of Salu*
tion into thy hand, and pled
his *loue* with *loue* againe, *Ps*
116. 11.

Sixtlie, when the Minis
beginneth the holie consec
tion of the Sacrament, th
lay aside all praying, re
ding, and all other Cogi
tions whatsoeuer: and set
thy meditations onelie vp
those holie *Actions* and *rit*
which according to *Christs*
stitution, are vsed in and abo
the holie Sacraments: Fo

pleased GOD (consi-
ng our weaknes) to appoint
se Rites as meanes, the
ter to lift vp our mindes to
serious contemplation of
heauenlie *Grace*.

When therefore thou seest
Minister putting aparte
ead and *Wine* on the *Lords*
ble, and consecrating them
prayers, and the rehearsall
Christs institution, to bee an
lie *Sacrament* of the blessed
die and *Blood* of Christ; then
ditate how GOD the Fa-
r, of his *meere* loue to man-
nde, *set apart* and *sealed* his
lie *begotten Sonne*, to bee
All sufficient meanes, and
elie *Mediatour*, to *redeeme*
from *sinne*, and to *reconceile*
o his *grace*, and to bring vs
glorie.

When thou seest the Mi-
er breake the *Bread*; bee-
blessed, thou must medi-
e, that *Iesus Christ*, the eter-
nall

nall Sonne of GOD was
to death, and his bleſſed
and *Bodie* (with the ſenſ
Gods anger) broken aſun
for thy ſinnes, as verilie,
thou now ſeeſt the holie Sac
ment to bee broken bef
thine eyes. And withall
to minde the haynouſneſſe
thy ſinnes, and the greatn
of Gods hatred againſt
ſame; ſeeing *Gods iuſtice* co
not bee ſatisfied, but by ſuc
Sacrifice.

When the Miniſter hath b
ſed and broken the Sacrame
and is addreſsing himſelfe
diſtribute it; then medit
That the King (who is
Maſter of the feaſt) *stand*
the Table to ſee his Gueſtes;
looketh vpon thee, whet
thou haſt on thee thy *W*
ding Garment. Thinke a
that all the holie [d] *An*
that attend vpon the Ele
the Church, and [b] doe *deſir*
be

Mat. 22. 11. This Wedding Garment is Righteouſneſſe and true Holineſſe. Apoc. 19. 8 Eph 4. 24 a 1 Cor. 11 10 Ephe. 1. b 1 Pet. 12

old the celebration of these ho-
Mysteries, doe obserue thy
erence and behauiour: Let
Sou.e therefore, whilest
Minister bringeth the Sa-
ment vnto thee offer this
he like sort Soliloquie vn-
Christ'.

A sweete Soliloquie, to bee said betwixt the Consecration and Receiuing of the Sacrament.

Is it true indeed, that God will
dwell on Earth? Behold, the
auen, and the heauen of hea-
s are not able to containe thee: 1 Kin. 8. 27
much more vnable is the soul
such a sinfull caytife as I am
receiue thee?
But seeing it is thy blessed
asure, to come thus to
p with mee, and to [b] *dwell* 2 Apoc. 3. 29
ee, I cannot for ioy but b Ioh. 14.
st out. and say. *What is*
man

man, that thou art so mindef
him and the Sonne of man,
thou so regardest him? W
fauour soeuer thou vouc
fest mee in the *abouudanc*
thy *Grace*, I will freely *con*
what I am in the *wretched*
of my *Nature*. I am in a w
Rom. 7.14 a carnall Creature, whose
Soule is [c]*sold vnder sinne*
d Vers. 24 wretched man, compasse
e Mat. 9. 13 bout with [d] *a body of dea*
Mat. 11. 18 Yet, Lord, seeing thou [e] *c*
here I come; and seeing t
cal'est *sinners*; I haue th
my selfe in among the rest;
seeing thou calleſt *all*
their *heauieſt loads*, I see
reason why I should stay
hind. O Lord, I am *sicke*,
whither should I goe, but
to thee the *Physitian* of
Soule? Thou hast cured *ma*
but neuer diddest thou m
with a more miserable P
ent: for I am more *leprous t*
Gehazi, more *vncleane t*

dalene, more blinde in
l, than *Bartimeus* was in
y; for I haue liued all this
le, and neuer seene the *true*
of thy Word: My *soule*
nes with greater *fluxe* of
, than was the *Hemoriſſe*
of blood. *Mephiboſheth* was
more *lame* to *goe*, than my
e is to walke after thee in
. *Ieroboams Arme* was
more *withered* to ſtrike
Prophet, than my hand is
ned to releeue the poore.
e *mee*, O Lord, and thou
t doe as great a work as in
ng *them all*. And though I
e *all* their *ſinnes* and *ſores*;
Lord, ſo *aboundant* is thy
e, ſo great is thy *Skile*, *that*
ou wilt, thou canſt with a
d forgiue the *one*, and heale
other: And why ſhould I
bt of thy *good will*, when
ave mee; will coſt thee
but one *louing ſmile*:
o diddeſt ſhew thy ſelfe
ſo

so willing to redeeme me though it should cost the *thy Heart blood*; and now o rest so gratiously vnto mee assured pledge of my rede
2 Sam. 7. 21 tion by thy *blood*; *who am* Lord God? and what is my rit, that thou hast bought with so *deare a price*? meerely thy *mercy*; *and I*
Gen. 42. 13 *Lord, am not worthy the le all thy mercies*: much lesse to ap rtaker of this holy Sa ment, th: greatest *pledge* o greatest *mercy*, that euer didst bestow vpon those *so men* whom thou loues. might I in respect of owne vnworthinesse, cry for feare at the sight of th
1 Sam. 5. 7 *ly Sacrament*, as the *Philis* did, when they saw the ar God come into the assem *Wee now vnto mee a sinner*; that thy *Angell* doeth
Mat. 28, 5 fort mee, as hee did the man: *Feare thou not, for I*

thou seekest Iesus which was
ified. It is thou indeed that
oule seeketh after. And
thou offerest thy selfe
mee in thy blessed Sacra-
t. If therefore *Elizabeth* Luk 2. 43.
ght herselfe so much *ho-* 44.
ed, at thy presence in the
be of thy blessed Mother,
the *Babe sprang in her belly*
ioy, how should my soule
e within mee for ioy, now
thou commest by thy ho-
crament, to dwell in my
t for euer? Oh what an
our is this, not that the
ther of my Lord, but my
d himselfe should come thus
isit mee! Indeed Lord, I
esse with the faithfull *Cen-*
on, that *I am not worthy that*
shouldest come vnder my Mat. 8. 8.
e; and that if thou *didst but*
ke the word onely, *my Soule*
dbe saued; yet seeing it hath
sed the riches of thy *grace*,
the better strengthning of
my

my *weakenesse*; o ſeale thy
cy vnto me, by thy *viſible*
as well as by thy *viſible*
in all thankefull humility
Soule ſpeakes vnto thee
the bleſſed Virgin: *Behold*
Luk 1. 38. *handmaid of the Lord, be*
Apoc. 3. 20 *mee according to thy word, K*
Luk 18. 23 thou, Lord, by thy *Word*
Sacraments, at the doore of
Heart, and I will, like
Publican, with both my h
kno. ke at my *breſt*, as faſt
can, that thou mayeſt enter
And if the doore will no
pen faſt enough, *breake* it o
O Lord, by thine Almig
power, and then enter in,
dwell there for euer, tha
may haue cauſe with *Zac*
to acknowledge, *that this*
Luk 19. 9 *ſalnation is come into mine h*
And caſt out of mee wha
euer ſhall bee offenſiue
thee: For I reſigne the w
poſſeſſion of my heart vnto
ſacred Maieſtie, intreating

not liue hence-forth, but
thou mayest *liue* in mee
in me, walke in me, and so
uerne me by thy *spirit*, that
ng may bee *pleasing* vnto
out that which is *accepta-*
nto thee: That finishing
ourse in the life of Grace,
afterward liue with thee
uer in the Kingdome of
, Grant this, *O Lord Iesus*
e merits of thy death and
shedding, *Amen*.
hen the Minister bringeth
ds thee the *Bread* thus
and *broken*, and offered
o thee, bids thee *take eate*
hen meditate that *Christ*
fe commeth vnto thee, &
ffereth, and *giueth* indeed
ny faith *his very body and*
with all the *merits* of
ath and *passion*, to feed
ule vnto *eternall* Life:
ly as the Minister offe-
nd giueth the outward
that feede thy body vn-
to

to this *temporall life.* The
of the Lord is giuen by th
nister, but the *bread* which
Lord, is giuen by *Christ*
selfe.

Sacramentum recipit sacramentum.

When thou takest the
at the Ministers hand to
then *rowze* vp thy soule
prehend Christ by faith, a
apply his merits to hea
miseries. Imbrace him as
ly with thy *Faith* in the
ment, as euer *Simeon* h
him with his *armes* in his
ling clouts.

As thou *eatest* the B
imagine that thou seest
hanging vpon the Crosse, a
his vnspeakeable torm
fully satisfying GODS
for thy sinnes: and stri
bee as verily partaker
spirituall grace, as of th
mentall signes. For, the
is not absent from the
neither doeth *Christ* de
when he saith, *This is my*

he giueth himself indeed to
y louie, that spiritually re-
es him by faith. For as ours
e same Supper which Christ
inistred: so is the same
ist verily present at his
e Supper, not by any *Papal*
nsubstantiation but by a *sa-*
ment all participation, whereby
oth truly feed the faithfull
eternall life; not by *com-*
downe our of heauen vnto
but by *lifting thee* vp from
arth vnto *him*. According
at old saying: *Sursum corda*
Lift vp your hearts: And
the carkeis is, thither will

Christ cals it his bodie, not the signe of his bodie, because this Sacrament was instituted not onlie to signifie, but also to communicate the spirituall graces that they represent: and by the signes to draw our mindes to the graces signifi-

Euthymius in Matthew 26. *Non dixit dominus Hoc
a corporis mei, sed, Hoc est corpus meum. Oportet
n ad veritatem oculorum, quæ proposita sunt aspicere, sed ad
virtutem & gratiam. Non hoc corpus quod videtis man-
estis, & bibituri istum sanguinem quem fusuri sunt, qui
ffigant. Sacramentum aliquid boni commendans: spi-
intelligitur vivificabit vos.* Augustinus in Tsa.
eaking in the person of Christ. The Disciples
eate Christ corporallie and substantiallie in the
stitution: no more doe wee in the reiteration
same Supper.

the Eagles resort, Matth. 24.

When thou seest the [bread] brought vnto thee *apart* from the *Bread* then remember the *blood of Iesus Christ* was *verily separated* from his body vpon the Crosse', *for the remission* of thy sinnes: And that is the *seale of the new Covenant* which God hath made, to *give all the sinnes of all penitent sinners that beleeue in the vertue of his blood-shedding*. For as Wine is not a *Sacrament* of *Christs blood contained* in the *veines*; but as it was *shed* from his body vpon the Crosse for Mat. 26. 28 *the remission of the sinnes* of all that beleeue in him.

As thou drinkest the [wine] and powrest it out of the [cup] into thy stomacke; meditate and beleeue, that by the [vertue] of that Blood, which Christ shed vpon the Crosse, all thy sinnes are as verily [forgiuen] as thou hast now

Sacramentall wine, and haſt
thy ſtomacke. And in the
nt of drinking, ſettle thy
ditation vpon Chriſt as he
ged vpon the Croſſe; as if
Mary and *Iohn*, thou did-
ſee him *nayled*, and his *blood*
ing down his bleſſed ſide, out
hat *gaſtly wound*, which
Speare made in his *innocent*
rt; wiſhing thy *mouth* clo-
o his *ſide*, that thou migh-
eceiue that *precious Blood*
e it fell to the *duſty earth*:
yet the *actuall drinking* of
reall blood with thy mouth
d be nothing ſo * *effectu-*
s this *Sacramentall drinke*
f that blood ſpiritually
ith. For one of the *Soul-*
might haue drunke, that
eene ſtill a *Reprobate*, but
euer drinketh it *ſpiritu-*
Faith in the Sacrament,
urely haue the *Remiſſion*
ſinnes, and *Life* euerla-

* If remiſſion of ſins and eternall life had bin appropriated to the drinking of the reall blood, doubtleſſe *Iohn* and *Mary* wold haue made meanes to haue drunk it, but *Iohn* ascribes the vertue to beleeuing that it was ſhed.

As thou feelest the Sa
mentall Wine which thou
drunke, *warme* thy
stomacke: So endeavo
feele the *Holy Ghost* cher
thy Soule in the ioyfull
rance of the forgiuenes
all thy sinnes, by the m
of the bloud of Christ. An
this end, God giueth e
faithfull soule; together
1 Cor. 12. 13 the *Sacramentall bloud*, th
ly Ghost to drinke. Wee
made to drinke into one
Rom. 8. 34, Heb. 7. 25, Heb. 9. 24 And to lift vp thy minde
the contemplation of
as he was crucified vp
Crosse; to consider ho
now *sits in glory at the righ*
of his Father, making
sion for thee, by presen
his Father the *vnualua*
rits of his death, whi
once suffred for thee, to
his Iustice for the sinn
thou dost *daily* commi
him.

After thou hast eaten and
nke both the Bread and
e, labour that as those *Sa-*
mentall signes doe turne to
nourishment of thy *Body*
by the digestion of heate
ome one with thy sub-
ce: so by the *operation* of
h and the *Holy Ghost*, thou
est become *one* with *Christ*
Christ with *thee*: and so
est feele thy *Communion*
Christ confirmed, and in-
se daily more and more.
t as it is impossible to se-
te the *Bread* and *Wine* di-
d into the bloud and sub-
ce of thy body: so it may
nore *vnpossible* to part
st from thy *Soule*, or thy
e from *Christ*.

stly, as the Bread of the
vent, though confected
ny Graines, yet makes
ne bread: so must thou
mber, that though all
ithfull are *many*; yet are
they

1. Cor. 10
17
Vnus est panis communi natione Sacramenti non autem necessaria omnis numero

they all but *one mysticall* whereof *Christ is Head*. therefore thou must loue Christian as thy selfe, a member of thy bodie.

Thus farre of the duti be done at the receiuing o holy Sacrament, called *Ma tion*.

3. *Of the duties which we performe after receiuing holy Communion, called on or Practice.*

THe dutie which we to performe *after* t ceiuing of the *Lords Supp* called *Action* or *Practice* out which all the rest wil nister vnto vs no comfor

The *Action* consists o sorts of duties: first such ate to performe in the C or elfe after that we a *home*.

These chiefly we are to performe in the *Church*; are either
erall from our owne *Soules*,
else, ioyntly with the *Congre-*
ion.

The ſeuerall duties which
u muſt performe from
he owne Soule, are three;
ſt, thou muſt bee carefull
at forasmuch as Chriſt now
lleth in thee, therefore
entertaine him in a *cleane*
rt and with *pure affections*:
the *Moſt holy* will bee holy
n the *Holy*: for if *Ioſeph* of
mathea, when hee had beg-
of *Pilate* his dead
e it, wrapped it in
res, and *linnen*, and
a *new Tombe*;
e ſhouldſt
ſt in a *new Hear*
e his Roomes
ſerous Incenſe of
ll pure affections: If
ured *Moſes* to prou
f pure Gold to ke

Sanctæ non in
ſi ſanctè &
ſa ctis.
Pſal. 18. 2

Manna that fell in the wil
nesse: with a pure heart fie
dest thou prouide to ree
this diuine *Manna*, that is
downe from heauen.

And as thou camest sor
Luk. 2.46 ing, like *Ioseph* and *Mary*
seeke Christ in the *Temple*
now hauing there found
in the middest of his *Word*
Sacraments, be carefull with
to carry him home with
as they did.

And if the man that fo
Luk 15.16 but *his lost Sheepe*, *reioyc*
much, how canst thou, ha
found *the Sauiour of the Wo*
but reioyce *much more?*

Secondly, thou must
the last part of a priuate Tha
giuing vnto God for his in
mable grace and mercy, fo
this action is cõmon vnto
whole Church: so is it app
particularly to every on
the faithfull in the Chu
and for this particular m

uery soule must joyfullie offer
p a particular sacrifice of *Thanks-giving*. For if the *wise men* reioyced so much when they w the *Starre* which conducted them vnto Christ, and worshipped him so deuoutlie, hen hee lay a *Babe* in the *manger*, and offered vnto him their old, *Myrrh*, and *Frankincense*: ow much more shouldst thou ioyce now, that thou hast th seene and receiued this *crament*, which guideth thy ule vnto him where hee *sitteth at the hand of the Father in rie*? And thither lifting ne heart, adore him, and offer vp vnto him the *Gold* of a *Faith*, the *Myrrh* of a mortified heart, and this or the like *Incense* of *Prayer*, and *Thanksgiuing*.

A Prayer to bee said after receiuing of the Communion

WHat shall I render to Thee, O (blessed Sauiour) for all these singes, which thou hast so graciously bestowed vpon my [soule]? How can I sufficiently thanke thee, when I can scarce expresse them? where thou mightest haue made mee a *Man* thou madest mee a *Man* in thine own *Image*: When I had lost both the *Image*, and my selfe; thou didst renew in mee thine *Image*, and diddest saue my Soule by thy Grace: And nowe thou comest vnto mee thy selfe, to the pledge of my *Redemption*, thou hast giuen thy selfe to mee, *O blessed Redeemer*. Oh, what an inestimable *Iewell of riches* and ouer

ntaine of grace hath hee got,
p hath gained thee? No
neuer touched thee by faith,
thou diddest heare him by
ce; for thou art the Authour
Salvation, the remedie of all
s, the medicine of the sicke,
life of the sicke, and the re-
rection of the dead. Seemed
small matter vnto thee to
oint thy holie Angels, to
nd vpon so vile a Creature
am; but that thou would-
enter thy Tabernacle into my
o there to preserue, sanctifie,
cherish mee vnto life euer-
ng?
, the Carkasse of the dead
bher could reuiue a dead 2 King. 13.
that touched it, how much 21.
shall the liuing bodie of the
of all Prophets quicken the
full, in whole heare hee
eth? And if thou wilt raise
ly at the last day our
ast; how much more will
now reuiue my Soule,
which

Which thou hast *sanctified* thy *Spirit*, and *purified* with *blood*! O Lord what could more desire, or what could thou more bestow vpon me than to giue mee thy *Body* meate, thy *Blood* for drinke, to lay downe thy *Soule* for price of my redemption? The Lord, endured the *paine*, I doe reape the *profite*: I re ued *pardon*; and thou di beare the *punishment*. Thy were my *Birth*, thy *wound* weale, and the *misery* do thee, satisfied for the which was due to mee. by thy *Birth*, thou art be my *Brother*; by thy *Death* *Ransome*; by thy *Merits* *reward*; and by thy *Resurrection* my *nourishment*. O diuine by which the *sonnes of men* transformed into the *sons* God, so that *mans nature* and *Gods nature* liueth, leth vs. Indeed, all

ndred, that the Creatour
uld bee inclosed nine Mo-
hs in the Virgins Wombe,
hough her wombe being re-
niſhed with the holie *Ghoſt*,
s more ſplendid then the
rie *Firmament*.) But that
u ſhouldſt thus humble thy
e to dwell for euer in mine
rt, which thou foundeſt
re vncleane than a *dung-hill*,
s able to make all the Crea-
es in Heauen and Earth to
d amazed. But ſeeing of
s free grace and meere plea-
thus to enter and to dwell
ine heart, I would to God
I had ſo pure a heart as my
t could wiſh, to entertaine
. And whose fit to enter-
Chriſt? or who, though
ed, would not chuſe with
y, rather to kneele at thy
, than preſume to ſit with
at thy Table? Though I
a pure heart for thee to
in, yet *weeping eyes* ſhall ne-

ner

neuer bee wanting to wash
blessed feete, and to lament
filthie sinnes: And albeit I
not weepe so many *degrees*
way suffice to wash him
Feete, yet Lord, it is suffici
that thou hast shedde *B*
enough to cleanse my sinne
saints. And I am filthy: O d
assured, that all the *daintie*
wherewith the *disdainfull*
reste, entertaineth her at hi
ble, did not so much p
cheere as the *sad teares* which p
teus *Magdalen* powred under
Table. I would therefore
with *Jeremie*, that *my head*
a fountaine of teares, that I
I can by no meanes yeelde
ficient thankes for thy lo
mee, yet I might by com
teares, testifie my loue
thee. And though no
worthie of so infinite a
yet this is my comfort,
is mercie, *who* thee *in*
counted worthy. And seein

of thy meere grace thou
counted mee (among o-
rs thy chosen) worthie of
vnspeakable fauour, and
ed by thy Sacrament, the
rance of thy loue, and the
uenesse of my sins: O Lord,
firme thy fauour vnto thy
ant, and say of me, as Isaac
of Iacob, I haue blessed him,
efore hee shall be blessed. And
I may say vnto thee with
rd, Thou, O Lord, hast bless-
my soule, and made in thy house
it shall bee blessed for euer.
seeing it please thee to
e the house of Obed Edom, and
s houshold, whilst the Arke
e Lord remained in his house,
ubt not but thou wilt
h more blesse my soule and
, and all that doe belong
me, now that it hath plea-
hy Maiestie of thine owne
d will, to enter vnder my
, and to dwell for euer in
more Courage. Blesse mee,

Gen. 27. 33

1 Chro. 17 27

2 Sam. 6. 11 12.

O

O LORD, so that my
may whollie bee remitte
thy blood, my conscience
sified by thy *Spirit*, my m
enligh ned by thy *Truth*,
heart guided by thy Sp
and my will in all thin
subdued to thy *blessed will*
pleasure. Blesse mee wit
graces which I want, an
crease in mee those good g
which thou hast alreadie
stowed vpon mee. And se
that I holde thee not by
Armes, as *Iacob*, wre
without mee; but inwa
dwelling by *Faith* within
surely, Lord, *I will never le*
Gen. 23, 24 &c. *gue, except thou blesse mee*
giue mee *a new name*,
heart, *a new spirit*, and fir
by the *power* of God to pr
ouer sinne and Satan. And
eech thee, O Lord, des
re depart from mee, as
diddest from *Iacob*, becau
day breaketh, and thy gra
g

...eth to dawne and appeare.
...I from my soule, humbly
...h the *Emanuits* entreate
..., O sweete Iesus, *to abide*
...*mee*, *because it draweth*
...*ranight*. For the *night* of
...*tation*, the *night* of *tribula-*
..., yea, my *last long night* of
... approacheth; O blessed
...our, stay with mee, here
...now and euer. And *if thy*
...*nce goe not home with mee*
...*mee now from hence*. Goe
... mee, and liue with mee,
...let neither death nor life
...ate mee from thee, *Driue*
...rom my selfe, *draw* mee
...thee. Let me be *sicke*, but
...in thee, and in my *weake-*
...let thy *strength* appeare,
...ee seeme as *dead*, that
...alone mayest bee seene to
... mee, so that all my *mem-*
...ay bee but *Instruments*
...thy *motions*. *Set mee as*
...*e vpon thine Heart*, and
...*Zeale* bee settled vpon
mine

Exo. 13. 14

Cant. 8. 6.

mine, that I may be
lone with all, that I m
onely in loue with thee.
grant, O Lord, that a
now vouchsafe mee, t
uour, to sit at thy Table
ceiue this Sacrament
House of grace, so I may
after through thy mercy
Luk 22.30 receiued to eate and dri
Apoc. 4.4. thy Table in thy Kingdome
ry. And for thy mercy
here with the foure Beas
foure and twenty Elders
my selfe downe befor
Throne of Grace, acknow
ing that it is thou that
deemed mee with thy bloo
Apoc. 5. 9. that saluation commeth on
thee. And therefore wit
Apoc. 7.10 21. 22 doe yeeld all praise, and glo
wisedome, and thanks, and
and power, and might, and
O my Lord, and my God,
mere Amen.

Thirdly, seeing Chr
sacrificed himselfe to

all that thou canst giue is
itle) therefore thou must
thy selfe to bee a *liuing*,
and acceptable sacrifice vnto
by seruing him in *righte-*
and holines all thy daies.
Tertullian witnesseth, that
time, a Christian was
n from another man, on-
the *holines and vprightnes*
s life.

Rom. 12. 1
Leuit. 17. 5

The duties which we are to
after the Communion ioyned
with the Congregation.

le *duties* to be performed
yntly with the *Church*;
ree. 1 irst *publike Thankesg-*
, both by *Prayers*, and
of Psalmes: thus Christ
lfe and his Apostles did.
dly, *Ioyning with the*
, in giuing (euery man
ing to his abilitie)
the *reliefe of the poore*.

Which is probable to haue been the vse of the Psalme.
1 Cor. 16.
Rom. 15. 25

This

This was the manner
Primatiue Churches, to
Collections and *Loue feas*
ter the Lords supper; s
relieſe of the poore Chri
Thirdly, when thank
praiſe is ended; then w
reuerence to ſtand vp;
receiue the *bleſſing of G*
the mouth of his *Minis*
to receiue it as if thou
heare God himſelfe pro
cing it vnto thee from h
For by *their bleſſing*, G
bleſſe his people.

Thus farre of the du
practized in the Church.

The duties which th
to practice after that th
departed home, are thre
to obſerue diligently, w
thou haſt truely receiue
in the Sacrament. V
thou mayeſt thus eaſi
ceiue: for ſeeing *his fleſh*
indeede, *and his bloud*
indeede, and that hee

o Qui copio
ſiores ſunt &
eoſum pro ar-
bitrio quiſque
ſuo quod bi-
ſum eſt contri-
buit: & quod
ita colligitur,
apud præpoſi-
tum depoſitur:
atque inde ille
opitulatur pu-
pulis & vidu-
is, & qui prop
ter morbum aut
aliquam aliam
cauſam egent,
&c. Iuſtin.
Martyr.
Apolog. 2.
p αγαπη.
Lucrum eſt
pietatis nomi-
ne facere ſump
tum. Tert.
Apol. cap.
Gen. cap.
39.
Numb. 6.
23 27
Ioh. 6. 56.

ce, that no man that ioy-
him by *Faith*, but hee re-
d *vertue* from him; it can-
ossibly bee, that if thou
eaten his flesh, or drunke
lood, but thou shalt re-
grace and power, to bee
led from thy sinnes and
neſſe. For if the *Hemoriſe* Mark.5.29
did but touch his *garment*
her *bloody iſſue* that con-
d so long *foorthwith* stan-
: how much more will
loody iſſue of thy ſinne bee
hed, if thou then hast
eaten and drunke the
flesh and blond of Christ?
if thy issue still runneth,
mayst iustly suspect thou
neuer yet *truely touched*
.

condly, seeing thou hast
reconciled thy selfe to *God*
enewed thy couenant, and
newneſſe and amend-
of life: thou must there-
aue a speciall care, that
thou

thou dost not yeeld to co
thy former sinnes any
Mat. 12. 24 &c. knowing that the *vncle*
rit, if euer hee can get in
Soule againe, after that
swept and *garnished*, hee wi
ter forcible possession, wi
uen *other diuels worse* than
selfe: so that *the end of th*
shall bee worse than his beg
Bee yee not therefore li
Dog that *returnes to his v*
2 Pet. 2. 22 or the *washed Sow that wall*
in the mire againe. And re
not to thy malice, like
Adder, who laying asi
poyson while she *drinks*, t
vp againe, when she hath
But when either the *Di*
thy *flesh* shal offer to tem
moove thee to relapse int
former sinnes: answer th
the *Spouse* doth in the *Ca*
Cant. 5. 3. *I haue put off my coat* (of m
mer corruption) *how sh*
it on? I haue washed m
how shall I defile them ag

stly; if euer thou hast
either ioy or comfort in
ing the holy Sacrament,
appeare by the *eager de-*
receiuing it often againe.
he *Body of Christ as it was*
ed with the Oyle of glad-
boue his fellowes); so doeth
d a *sweete sauour* than all
yntments of the World:
fragrant smell whereof al-
all soules, who haue
tasted the sweetenesse
of, euer after to desire
to taste thereof againe.
se of the sauour of thy good
ments, thereof doe the
ns loue thee. O taste there-
and often *see how good*
d is, saith Dauid. This
Commandement of Christ
lfe, *Doe this in remem-*
of mee, and in doing
thou shalt shew thy selfe
indfull and thankefull for
ath. *For, as oft as yee shall*
is bread, and drinke this
cup.

Psal. 45. 7
Heb. 1. 9.
Can. 1. 3
Psal. 34. 8

Scio Roma. hanc esse consuetudinem vt fideles semper Christi corpus accipiant. Hier. Apol. adu. Iouin.

Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit Aug (vel potius Genadius) lib. de Eccl. dogm. c. 53

cup; yee shall shew the death vntill hee come.

this be the cheife end vnto both thy *learning* tendeth: that thou bee a holy *Christian*, *good workes*, *purged from* *line soberly*, *righteously*, *in this present world*; that mayst be *acceptable to God* *table to thy brethren*, and *fortable to thine owne soule*

Tit. 2. 12. 14

Thus farre of the *glorifying God in thy life.*

Now followeth the Prac Piety, *in glorifying God* *time of sickenesse, and* *thou art called to* *in the Lord.*

As soone as thou pe thy selfe to be visit any sickenes, meditate selfe.

1. That misery com

of the dust, neither doth
and Spring out of the earth.
neſſe come upon by chance
ce (as the Philiſtines ſup-
ſi, that their Kine and
des came) but from mans
edneſſe; which as ſparkles
th abou. Man ſuffereth
h (ſaith Jeremie) for his ſinnes. Lam. 3. 39
(ſaith David) by reaſon
ir tranſgreſſions, and be- Pſam. 107.
of their iniquities, are afflicted. 17
As therefore Solomon
eh againſt to carry him-
owards an angry prince
ſpirit of him that ruleth,
againſt thee, leave Eccleſ. 10. 4.
, for gentleneſſe pacifieth
nes to do neere unto
le with the pollicies of
. If the ſpirit of a
leth upon thee, and
guilt of thy ſelfe or any
eſpaſſe againſt
ho
Lord God of
2 Chr. 15.

seeke him. he will be found of

2. Shut to thy Cha
Matt. 6. 6. Psal. 4. 4. Lam. 3. 14 Iosh. 7. 16 &c. doore; *examine thine owne upon thy bed; search and wazes.* Search as deligent thy capitall sinne, as *Ios* for *Achan*, till thou find For albeit God, when h ginneth to chasten his dren, hath respect to all sinnes; yet when his an incensed, he cheifly take casion to chasten, and with them in some one grieuous sin, they haue liued without tance.

3. When thou ha considered all thy sinne thy selfe before the iud Seate of God, as a fell Murtherer, standing Barre of an earthly I guilt with griefe, and so heart confesse vnto God knowne sinnes, especi capitall offences, w

cheifly displeased. Lay
open with all the cir-
nces of the *Time, Place,*
Manner how they were
ted, as may most serue
ruate the *hainousnesse* of
nes and to shew the *con-*
of thy heart for the
Lift vp thy hand, and
wledge thy selfe before
ghteous Iudge of hea-
Earth, guilty of eter-
ath and damnation, for
hy haynous sinnes and
sions. And hauing
ccused and *Iudged* thy
ast downe thy selfe be-
e Foote-stoole of his
of grace: assuring thy
whatsoeuer the *King*
be; yet the God of *Is-*
mercifull God. And
him from a penitent
hfull heart for mercie
iuenes; as eag[er] as [hand]
, as euer thou [hast]
efactor, being to re-

Psal. 99. 5.
Heb. 4. 20
1 King. 20
31

ceiue his sentence, cry in
the Iudge for fauour an
den; vowing amendm
life, and (by the assis
his grace) neuer to com
like sinne any more. All
thou mayst doe, in these
like words.

*A Prayer when one be
to be sicke.*

O Most Righteous
yet in Iesus Chr
gracious *Father*, I w
sinner doe here requ
thee (though driuen
and *sickenesse*) like the
Childe, with *weeping* and
(acknowledge) what
nesse and paine round
blinde *Chance*, or *Fo
by thy Diuine *prouide
speciall appointment.
Search me (O thy) Iear
which (in my sinnes) h
deserued, and the
Iob 3. 25 [illegible]

are not fulfilled upon mee:
doe well perceiue, that
thou remembrest mercy,
I consider, how many
ow hainous are my *sinnes*
ow few and easie
tions. Thou mightest haue
n mee with some fear-
d sudden death, where-
should not haue had ei-
me or *space* to haue called
hee for grace and mer-
d so I should haue pe-
in my sinnes, and haue
for euer condemned in

Habak. 3.2.

thou, O Lord, visitest
th such a fatherly cha-
nt, as thou vsest to visit
rest Children, whom
est loueſt, giuing mee
s sickenesse) both way
time to repent, and
nto thee for grace and
I take not therefore
this thy visitation, as
of thy wrath vpon my bed

but as an assured pledge
ken of thy favour and
kindnesse; whereby the
with thy temporall
1 Cor. 11. 32. ments draw mee to a
13 selfe, and to repent of m
ked life, that I should
condemned with the g
and vnpenitent world. H
holy Word assures me
Heb. 11. 6 9. &c. *whom thou lovest, thou*
steneſt: and that *thou*
euery Sonne that thou
That if I endure thy ch
thou offereſt thy ſelfe vn
vnto a ſonne, and that al
tinne in ſinne, and yet
out correction (where
children are partakers)
ſtards, and not ſonnes:
thou chaſteneſt mee for
that I may bee a partak
holineſſe. O Lord, ho
goodneſſe is thy Na
haſt dealt with mee
ouſly in the time of m
and proſperity; and

ouoked by my sinne and
wretchednesse, hast such fa-
and profitable ends, in in-
ng vpon me this sickenesse
orrection?
onfesse, Lord, that thou
iustly afflict my Bodie
sickenesse; for my Soule
icke before of long pro-
y, and surfeited with
peace, plenty, and fulnesse
ead. And now, O Lord
nent and mourne for my
s: *I acknowledge my wicked-*
, and mine iniquities are ab-
in thy sight. O, what a
ed sinner am I, *voyd of*
odnesse by Nature, and
euill by sinfull Custome!
hat a world of sinne haue
mmited against thee,
st thy long sufferance
ted my conuersion, and
elsings wooed me vnto
nce! Yet, O my God,
it is thy propertie more
pred the goodnesse of

Ezech. 16. 49

thine owne nature, then
serts of sinners: I beseech
O Father, for thy Sonne
Christ his sake, and for th
rits of that *All-seeing*
which he hath so plenti
fered for all which bruce
him; *Haue mercy vpon me*
Psal. 51. 1 *cording to the multitude*
mercies: Turne thy face
from my sinnes, and blot
Verse 11. *haue iniquities: Cast me n*
Psal. 25. 7 *of thy presence, neither rew*
according to my deserts.
thou doest reiect me, wh
receiue me? or who w
cour mee, if thou doest f
thee? *But thou, O Lord,*
Hose. 14. 7 *helper of the helpelesse and*
thy fatherlesse finde mercy:
though my sinnes be exce
great, yet thy mercy; O
fause, excellent hath all
then can I commit so ma
thy grace can pardon it and
wash therefore, O Chri
sinnes, which are red
bloud:

s blood, especially; those
s, which from a penitent
I haue confessed vnto
but chiefly, O Lord, for
st his sake forgiue mee *
seeing that of thy loue,
diddest lay downe thy
or my ransome, when I
thine enemie; Oh, saue
the price of thine owne
d, when it shall cost thee,
smile vpon mee, or a
ous *appearance* in thy Fa
sight in my behalfe.
concile mee once againe,
rcifull Mediatour, vnto
ther; for though there
othing in mee that can
him, yet I knowe that
e, and for thy sake, bee
pleased with all whom
ccepteſt and loueſt.
if it bee thy bleſſed
remooue this Sickneſſe
mee, and reſtore mee
former health againe,
may liue longer to ſet
foorth

*Here name that ſinne which moſt troubleth thy Conſcience.

Matth. 3. 17

foorth thy glorie; and to
comfort to my friendes, w
depend vpon mee: and pr
to my selfe a more settled
rance of that heauenly in
tance which thou hast p
red for mee. And then, L
thou shalt see how religi
and wisely I shall *redeem*
Eph. 5. 26. *time*, which heeretofore
so lewdlie & prophanely
And to the end that I ma
sooner and the easier bee
uered from this paine an
nesse; direct mee, O L
beseech thee, by thy
Prouidence, to such a
and *helper*, as that (by
fruit vpon thy meanes)
recouer my former hea
welfare againe. And
Lord) vouchsafe that
hast sent this *sickenesse* vn
so thou wouldest likew
pleased to send thine *he*
into my *heart*, wherby
sent sickenesse may be

omee: that I may vse it as
Schoole, wherein I may
ne to know the greatneſſe
y miſerie, and the riches of
mercie: that I may bee ſo
bled at the one, that I de-
e not of the other: and that
y ſo renounce all confi-
e of helpe in my ſelfe, or
y other Creature, that I
ouelie put the whole reſt
ſaluation in thy all-ſuffi-
merites. And forasmuch
ou knoweſt, Lord, how
a veſſell I am, full of vaine
d impietie; and that
ute I am angrie and fro-
nder euery croſſe and af-
n: O Lord, who art the
fallible gifts, arme mee
patience to endure thy
will and pleaſure; and
mercie lay no more vp-
than I ſhal be able to en-
d ſuffer. Giue me grace
me my ſelfe in all pati-
ue, and meekneſſe, vn-

Num. 11. 17.
Ioh. 3. 27
1 Cor. 10. 13

to

to those that shall come a
fore me: that I may thank
for mine, and willingly em
all good counsels and co
tions from them: And
they may likewise see in
such good Examples of
tience, and heare from m
go the Lessons of comfor
may become arguments
Christian faith and pra
and instructions unto
how to behaue themse
when it shall please thee
the hour of his Affli
sith best I know, O Lord
determined to die; & I be
longer to liue, then to
my wicked life, and
better measure to serue
glory. Therefore, O
if it be thy blessed wi
fore wee to health again
grant mee a longer life
thou hast reconsing
except all decree, appoi
this sickenesse to all

of this transitorie life; I re-
me my selfe *into thine hands*, Psal. 31, 5
d holie pleasure; *thy blessed*
ll bee done, whether it bee by
or by death. Onelie I be-
ch thee of thy mercie for-
me mee all my sinnes, and to
pare my poore soule, that
true faith, and *assurance*, 1. 15. 20
ance, that I may bee readie
inst the time that thou shalt
for her owne, both my sicke and
full bodie. O heauenlie Fa- Psal. 65. 2
r, who art the *hearer of pray-* 1 Kin. 39.
r, *I hope thou wilt heare this*
prayer, and in this assu-
graunt mee these requests,
for any *worthinesse* that is
ee, but for the *merits* of
beloued sonne Iesus, my
lie Sauiour and Re-
tour; for whose sake thou
t promised to heare vs, and
graunt *whatsoeuer we shall* Ioh. 16. 23
of thee in his Name: In his
me therefore, and in his
e words I conclude this

my

my, vnperfect prayer. [illegible]

Our Father which art in [illegible]
nen, &c.

Having thus reconciled [illegible]
selfe vnto God in Christ [illegible]

1. Let thy next care be [illegible]
set thine house in order, as [illegible]
uised King *Ezechias*, [illegible]
thy last *will and Testament* [illegible]
bee not already made. If [illegible]
made, then peruse it, [illegible]
it; and for auoiding all [illegible]
and contentions, *publish it* [illegible]
fore Witnesses, that [illegible]
call for thee out of this [illegible]
it may stand in force, [illegible]
alterable, as thy last [illegible]
Testament; and so deliver [illegible]
locked or sealed vp in [illegible]
Boxe, to the keeping of [illegible]
faithfull *friends*, in the presence [illegible]
honest *witnesses*.

2. But in making [illegible]
ment, take a religious [illegible]
wise aduice, how to [illegible]
bequeathings; and leaue [illegible]

Isa. 38. 1.

yers, counsell to contriue it
ording to *Law*.
spatch this, before thy ſicke-
ſe doth *encreaſe*, and thy me-
rie decay; leſt the wiſe
Teſtament proone a *Dote-*
t, and ſo bee another mans
rie, rather than thy *Will*.
. To preuent many incon-
niences, let mee recommend
hy diſcretion two things.
. If God haue bleſſed thee
h anie competent ſtate of
ealth, make thy *Will* in thy
lth time: I r will neither put
e *further* from thy goods,
haſten thee *ſooner* to thy
eh; but it will be a greater
to thy *minde*, in freeing
from a great *trauble*, when
u ſhalt haue moſt needs of
t. For when thine *houſe* is
n order, thou ſhalt bee bet-
enabled to ſet thy *Soule* in
r, and to diſpoſe of thy
ney towards God.
. If thou haſt Children
gine

giue to euerie one of th
portion according to th
bilitie, in my life time; th
life may be vnto me an ease, an
a yoake vnto them: yet su
as that thy Children may
from beholding vnto ther
nor thine vnto them. But if
keepe all in thy hands wh
thou liuest, they may th
death and not ther, for the
sion that thou leauest t
if thou hast no Children
the Lord hath blest thee
a great portion of the g
of this World, and if
meanest to bestow them
any charitable or pious us
not ouer that good work
the trust of others; seeing
seest how most of other
Executors, proue almost E
mowers: And if friends b
vnfaithfull in a mans life
much greater cause hast
to distrust their fidelity
thy death.

...ont able experience shew-
...how many *dead mens Wills*
...of late either beene quite
...ealed, vtterly *ouerthrowne* or
...ans and Quirkes of law
...rated, or *elsewhere* where as
...he *Law of God*, the Will of
...dead should not bee *viola-*
...ut all his godly intentions
...*ionably* performed and ful-
..., as in the sight of God:
...in the day of the *Resur-*
...*on*, will be a *iust Iudge*, both
...e *quicke* and *dead*. And
...y thing should hap in his
... to be *ambiguous* or *doubt-*
... should be * *construed*, as
...ight come neerest to the
...ur of God, and the *honest*
...*tion* of the *Testator*. But
...e *vengeance* due to
...ristian deeds, light one
...that *doe* them; nor
...*ingdome* wherein they are
...d to bee done. And that
... *Rich men* bee warned
...*wretched* examples, [illegible]
marry

Gal. 3, 15
Heb. 9. 17

2 Cor. 4. 10
Eccle. 12. 14
Rom 2 15
1 Cor. 4. 5
Acts 7. 32
32

Voluntas testa-
toris interpre-
danda est quam
verba. l. cum
quidam sic.
C. de fi-
Fal. l. fi.
rob.
l. ubi. sed to
rogo.

* *Matrimonium inter Aurum et Arcam divortium inter Deum & Animam* Aug. *Fœlix quem faciunt aliena pericula cautum.*

marry their *minds* to *money*: as that they will do *good* with their *goods*, till d diuorceth them. Consid therefore the shortnes of owne life; and the *vncer* of *others iust dealing* after death, in these *vniust dayes* mee aduise thee (whom hath blessed with ability, an intent to doe good (t come in thy *life time*, thin *Administrator*; make thine hands thine *Executors*, & *owne eyes* thy *Ouerseers*; thy *lanthorne* to giue her *before thee* and not behin giue God the glory, and shalt receiue of him in d the *reward*, which of his and mercy hee hath pro to thy *good workes*.

Gal. 6. 9
Mat. 10 42
Mat. 9. 41.
Mat. 25. 41
Luk. 14. 14 and 18. 22.
1 Cor. 15. 18
Apoc. 14. 13

4. Hauing thus set th and *Soule* in order (if t termined number of thy bre not expired) God ther haue mercy vpon

d say, *Spare him (O killing* Iob 33.24.
lady) that he goe not down into
epit; for I haue receiued a re-
nciliation. Or else his *Fathers*
prouidence will direct thee to
ch a *Physitian*, and to such 2 Kin. 20.7
eanes, as that by his *blessing* 2 Kin. 5.7. &
10.
on their *endeuours* thou shalt Ioh. 9 7.
roner, and bee restored to thy
rmer health againe. But in
y wife, take heede that thou
r none for thee, send vnto
cerers, *wizards*, *charmers*, or 1 Kin. 1. 2. 3
hunters for helpe: for this
re to liue the *God of Israel*;
d to goe to *Baalzebub* the
d of *Ekron* for helpe; as did
cked *Ahaziah*, and to break
y vow which thou hast
de with the blessed *Trinity*
thy *Baptisme*: & beware that
d will neuer giue a blessing
these meanes which he hath
urfed: but if he permits *Sa-* Leu. 20 6
to *cure thy body*, feare lest it Deu. 18 10
&c.
d to the damnation of thy 1 Thess. 2
e. Thou art tryed: beware. 16.
Deut. 13.

5. When

5. When thou haſt ſent
the *Phyſitian*, take hede
thou put not thy truſt ra
in the *Phyſician*, than in
Lord, as Aza did; of w
2 Chron 16. it is ſaid, that he ſought
Lord, in his diſeaſe; but
Phyſician: which is a kind
Idolatrie, that wil encreaſe
Lords anger, and make the
ſicke receiued vneffectuall.
therefore the Phyſitian
Gods *Inſtrument*, and Phy
as Gods *meanes*, And ſeei
is not lawfull without P
Iſa. 1. 57 to vſe ordinary foode, 1
Ier. 8. 22 4; much leſſe *extraor*
Phyſicke, (whoſe good
depends vpon the bleſſi
God;) before thou take
Phyſicke, *pray* therefore
rily to God, to bleſſe it
thy vſe, in theſe or th
words.

A Prayer before taking of Physicke

Mercifull Father, who
art the Lord of *Health*,
of *Sickenesse* of *Life*, and
eath; who *killest*, and *ma-*
kest alive; who *bringest downe to* 1 Sam. 2.6
graue, and raisest vp againe:
me vnto thee, as to the
y Physitian, who canst
my *Soule* from *sinne*, and
body from *sickenesse*. I desire
her life nor death, but re-
my selfe to thy most holy
: For, *though wee must*
es dye; and beeing dead, are 2 Sam. 14
are as water spilt on the 14.
nd, which cannot be gathered
gaine: yet hath thy gra-
s prouidence (whilest life
ineth) *appointed meanes*
h thou wilt haue thy
dren to vse, laid (by the
ill vse thereof) to expect
blessing vpon thine owne
meanes

meanes, to the curing of th
ſi. keneſſe, and *reſtitution*
their health. And now,
Lord, in this my neceſsity,
haue according to thine
dinance, ſent for thy ſeru
(the *Phyſitian*) who hath p
parred for mee this *Phyſic*
which I receiue as *meanes* ſ
from thy fatherly hand; I
ſeech thee therefore, that as
Iſa. 33.21. thy *bleſſing* on a *lumpe of*
figs, thou dideſt heale *Ezech*
ſore, that he recouered; and
ſeuen times waſhing in the
uer of *Iordan*, diddeſt cle
Ioh.9 6.7. *Naaman* the Syrian of his
proſie; and diddeſt reſt
the man that was blinde f
his birth, by *anoynting*
eyes with clay and ſpittle;
Mat 8, 15. ſending him to waſh in
poole of Siloam, and by t
ching the hand of *Peters w*
Mother), diddeſt cure he
her Feauer; and diddeſt reſt
the Woman *that touched*
her

e of thy garment, from
ody issue: So it would
thee of thine infinite
nesse and mercy, to *sanc-*
this *Physicke* to my vse,
o giue such a blessing vn-
, that it may (if it bee
ill and pleasure) *remoue*
ny *sickenesse* and *paine*, and
e mee to *Health* and
gth againe. But if the
er of those dayes which
hast appointed for mee, to
n this vale of misery, bee
nd, and that thou hast
his sickenesse as thy mes-
, to call mee out of this
l life; then (Lord) *let*
ssed will bee done: for I
e my seale to thy most
leasure. Onely I be-
hee increase my *Faith*,
tience, and let thy grace
ercy bee neuer wanting
ee; but in the middest
extremities, assist mee
hy *holy Spirit*, that I
may

Matt. 8. 20 &c.

Iob 14

may willingly and cheerfully resigne vp my *Soule* (the worke of thine owne *blessed hands*) into thy most *gracious hands* and mercifull *disposition*. Grant this, O Father, for *Iesus Christ* his sake; to whom with thee, and the holy Ghost, bee all honour and glory, both now and euermore. *Amen.*

Meditations for the Sick.

WHilest thy sicknesse remaineth, vse (for thy comfort) these *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children, which are these following.

1. That by afflictions we may not onely* correct our former sinnes past, but also preserue vs a deeper *loathing* of our naturall *corruption*, and prevent vs from falling into

* *Deus suos perurit ut non vrat.* Her. Com in Esa. 1. 6. *Deus calamitates infligit, non exstinguere, sed castigare nos volens.* Basil. Serm. 3 in Psalm.

r ſins which otherwiſe we
ld commit: like a good
er, who ſuffers his tender
e to ſcorch his finger in a
dle, that he may the rather
ne to beware of falling in-
greater fire. So that the
le of God may ſay with *Da-*
It is good for mee that I have Pſal. 119. 71.
afflicted, that I may learne Pſal. 119 67.
Statutes: for, *before I was*
led, I went aſtray but now
ke thy Word. And indeede
th S. *Paul*) *we are chaſtened* 1 Cor. 11. 13
e Lord becauſe we ſhould not
ondemned with the World.
h *one* Croſſe God maketh
Cures: the *chaſtiſement* of
paſt, the *preuention* of ſinne
me. For though the eter-
uniſhment of ſinne, (as it
eedeth from Iuſtice) is
pardoned in the *Sacrifice*
hriſt: yet wee are not
hout ſerious iudging of
ſelues) exempted from
empor all *chaſtiſement* of

sinne; for this proceedeth
ly from the loue of God
our good. And this is the
son, that when *Nathan*
1 Sam. 12 10. *Dauid*, from the Lord; *th*
sinnes were forgiuen; yet tha
Vers. 13 sword (*of chastisement*) *s*
not depart from his House,
that his childe should surely
For GOD, like a sk
Physitian, seeing the So
bee poysoned with the le
of sinne; and knowing
the raigning of the fl
proote the ruine of the
rie, ministreth the bitte
of affliction, whereb
Reliques of sinne are pu
and the *Soule* more so
cured; the flesh is tub
and the spirit is sanc
Oh the odiousnesse of
which causeth God to
so *sincerely* his Children,
otherwise hee loueth so
us.

2. God sendeth affli

ale vnto vs our *Adoption*: Heb. 12.6 7.8
euery childe whom God lo-
bee correcteth. And he is
ſtard that is not corrected.
, it is a ſure note; that
re GOD ſeeth ſinne, and
s not, there hee deteſts
loues not. Therefore it is
that he[u] ſuffereth the wic-
ſonnes of *Ely to continue in*
ſinnes without correction, bee-
the Lord ſhould ſlay them.
he[x] other ſide, there is no
tok,n of Gods Fatherlie
and care, then to bee cor-
ed with ſome croſſe, as oft
e commit any ſinfull *crime*
ction, therefore is a ſeale
Adoption, no ſigne of *Repro-*
n. For the pureſt *Corne* is
neſt fanned, the finneſt *Gold*
ſteſt tried, the ſweeteſt
is hardeſt preſſed, and the
t Chriſtian heauieſt croſ-

u *Ad mala ſervantur non moritura mali.* 1 Sam. 2. 25

x *Namque favor nimius non eſt favor, ſed ingens odium. Favor in magno ſæpe dolore latet.* Baſil. *Anthol. ſacr.*

God ſendeth affliction,
veane our hearts from

too much louing this world
worldly vanities: and to
vs the more earnestly to de
and long for * eternall life.
as the children of Israel (
they not beene ill intre
in Ægypt) would neuer
beene so willing to goe
wards Canaan: so (were it
for the crosses and afflict
of this life) Gods Chil
would not so heartily l
and willingly desire fo
Kingdome of Heauen.
wee see many Epicures,
would bee content to fo
Heauen, one condition
they might still enioy
earthly pleasures, and (h
neuer tasted the ioyes
better) how loth are th
depart this life? whereas
* Apostle (that sawe He
glory) tells vs, that there
more comparison betwi
ioyes of Eternall life, a
pleasures of this World,

* Crebris tribulationibus ecclesiam suam Dominus exercet: ne si cuncta temporalia forte prospere currant incolatu præsentis exilii del ſtata minus cælestem patriam suspiret. Bena in Cant. Mundanus asp. ctus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit imis, nil potest amare de summis. Instin, Patriarch. de disc. Monast. cap. 4.

* 2 Cor, 12

re is betwixt the *filthiest* g, and the *pleasantest meat*: or wixt the stinkingst *dung*- and the faireſt *bed-chamber* therefore a louing Nurſe s *wormewood* or *muſtard* on breſt, to make the Childe rather to forſake the dug: God mixeth ſometimes af- ion with the pleaſures and ſperity of this life, leſt (like children of this genera- n) they ſhould forget God fall into too much loue of preſent euill world; and y *Riches* grow proud; by e inſolent; by liberty wan- , and *ſpurne with their heele* ſt the Lord, *when they e fatte.* For if Gods chil- n loue the World ſo well, n (like a *curſt ſtepmother*) miſ-vſeth and ſtrikes vs, ſhould wee loue this lot, if ſhee ſmiled vpon vs ſtroaked vs, as ſhee doth wne *worldly Brats*? Thus

Phil. 3. 8

Ne ſancti viri aliquid elatione in hac vita ſuperbiant qui buſdam tentationibus vrpri mantur. Eucher. in li. Reg. Deu. 32. 15

doth God (like a wise an
ning Father) *imbitter*
crosses, the pleasures of thi
to his children, (that find
this *earthly* state no true &
manent ioyes:) they might
and long for *eternall life*, w
firme and euerlasting ioye
only to be found.

4. By affliction and
nesse God exerciseth his
dren, and the graces whic
bestowed vpon them. H
fineth and trieth their *fai*
the *Goldsmith* doth his G
the [g] Furnace, to make it
more glistering and bri
hee stirreth vs vp to *pray*
diligently and zealously
proueth what *patience* we
learned all this while i
[h] *Schoole*. The like expe
hee maketh of our *Hope*
and all the rest of our *Chr*
vertues: which without
triall, will rust like yro
exercised; or *corrupt* like

1 Pet. 1. 7

g *Vt igne purgati dy ab admixtione vitiorum carnalium defecati splendeant, examinata innocentia claritate,* Hil. in ptal. 56.

h *Schola crucis Schola lucis Gubernator in tempestate dignoscitur in acie miles probatur: delicata inflatio est, cum periculum non est constantia in aduersis probatio est veritatis.* Cypr. Ser. 4. de Immor.

Ier. 48. 11

g waters, that either haue
urrent, or else are not *pow-*
from vessell to vessell: whose
e remaineth, and whose scent
vnchanged. And rather then
an should *keepe still the scent*
his corrupt nature to dam-
ion, who would not wish
bee changed from state to
e by crosses and sickenesse
Saluation? For as the *Camo-*
e which is *trodden*, groweth
t, and smelleth most fra-
nt; and as the fish is *sweet*
that liues in the *saltest* wa-
s so the *soules* are most *pre-*
s vnto *Christ*, who are most
rosed and afflicted with his
sse.

§ GOD sendeth afflicti-
s to deale on stubborne vnto the
rld, the *trueneſſe* of his chil-
ns loue and seruice. Euery
ctrine will serue God whi-
ſire prospereth and blesseth
n, as did *Dauid*, shall we lacke
Iob to haue done; but who Iob. 1. 9.

(saue his louing Childe)
loue and serue him in *adu*
when God seemeth to be
and *displeased* with him;
and cleaue vnto him no
seperable, when hee seem
(with the *greatest frowne*
disgrace) to reiect a man,
to cast him out of his fau
yea, when hee seemeth
wound and *kill* as an enem
yea; then to say with
Iob. 13. 15. *Though thou (Lord) kill me*
will I put my trust in thee?
louing and seruing of G
and trusting in his mer
the time of our correction
misery, is the *truest nat*
vnfained *child and seruant*
Lord.

6. Sanctified affliction
singulare helpe to further
true conuersion, and to driu
Hos. 5. 15. home by *repentance* to our
uenly Father. *In their affli*
(saith the Lord) *they will s*
mee diligently. Egypt bur

le *Israel cry* vnto GOD.
uids troubles made him
y, *Hezechias* ſickneſſe made
to weepe: And miſerie
ue the *Prodigall Childe* to
rne and ſue for his Fathers
ce and mercie. Yea, wee
l of many in the Goſpel,
by *ſickneſſe* and *afflictions*:
e driuen to come vnto
iſt, who (if they had *health*
proſperitie, as others) would
e (like others) neglected
contemned their Saniour,
neuer haue ſought vnto
for his ſauing health and
e. For as the *Arke* of *Noah*,
higher it was toſſed with
Floode, the nearer it moun-
towardes *Heauen*, ſo the
ified ſoule, the more it is
ciſed with *afflictions*, the
er it is lifted towards God.
, *bleſſed* is that *Croſſe* that
veth a ſinner to [h] come
on the knees of his heart)
Chriſt, to confeſſe his

Exod. 3. 7
Pſal. 86. 7
Iſa. 38. 3
Luk. 15. 10
&c.

h *Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris* Alb in pſal. 4. pœnitent.

owne miserie, and so im
his endlesse mercie! O h
aye *blessed* bee that *Christ*,
neuer refuseth the sinner
commeth vnto him, tho
weather-driuen *by affliction*
miserie.

7. Affliction worketh i
pitty and *compassion* towards
Heb. 12. 3 *fellow*-b*rethren*, that bee i
stresse and miserie: whe
wee learne to haue a *fellow*
Heb. 4. 15 *ling* of their calamities:
and 2. 18 *condole* their estate *as if we*
and 5. 8. 9 *fered with them.* And for
cause Christ himselfe
suffer, and bee *tempted*
things, like vnto vs (sinne o
excepted) *that hee might*
mercifull high Priest, to
with the feeling of our in
ties. For none can so hea
bemoane the miserie of
ther, as hee who first suf
himselfe the same afflic
Herevpon a sinner in m
may boldly say vnto Chri

Non ignare malis miseris succurrere disco.

Our frailtie hath (O Christ) thou didst perceive
Condole our state, who still in frailtie cleave.

8. God useth our sicknesses, afflictions, as means and examples both to manifest to others the [illegible] and weakenesse which hee [illegible] beestowed on vs; as also to strengthen vs, which hee [illegible] receiued: so that a measure of faith as [illegible] there can be no greater encouragement to weake Christians then to behold a true Prophet (in the extremest sicknesse of his Bodie) supported with greater patience and consolation in his Soule. And the comfortable and blessed departure of such a man, will arme vs against the feare of death, I assure him, that *the hope of the godlie, is a farre more precious thing, then that flesh and blood can under-*

h *Sinit Deus iustum incendere in calamitate, vt virtutem quæ in illo latebat alijs apertam manifestamque faciat.* Damas. lib. 2. de Onh. cap. 2.6

vnderstand, or mortall eyes be
in this vale of miserie. And
let not, that we did see man
those whom wee know to
the vndoubted children of G
to haue endured such affli
ons and calamities before
the greatnesse of the miser
and crosses which oftentim
wee endure, would make
doubt whether we be the c
dren of God or no. And to
purpose S. *Iames* saith, *T*
made Iob and the Prophets an
ample of suffering aduersitie
of long patience.

Rom. 8. 18
1 Pet. 4. 14
Heb. 2. 10
Heb. 2. 7,
Mat. 27. 34
Luk. 24. 34
Pauos post multa gustavit, Tertul. li. de Coron. mil. cap. 24.

9. By afflictions God ma
vs conformable to the *Im*
of *Christ* his Sonne, who
ing the *Captaine of our Sal*
on, was *made perfect through*
ferings. And therefore
first bare the Crosse in *sha*
before hee was *crowned*
glorie, and did first taste *gal*
fore he did eate the *honey co*
and was first *derided*, *Kin*

Iewes, by the Souldiers in
High Priests Hall, before
was saluted *King of Glorie*,
the Angels in his *Fathers*
rts. And the more liuely our
uenlie *Father* shall perceiue
Image of his *naturall Sonne*
ppeare in vs, the better hee
loue vs, and when we haue
a time, borne his *likenesse* in
sufferings, and *fought*, and
come, we shall bee crowned
Christ, and with *Christ* sit in
throne, and of *Christ* re-
e the precious *white-stone*,
Morning-starre, that shall
ke vs shine like *Christ* for
r in this glorie.

o Lastlie, that the godly
bee humbled in respect of
ir owne state and miserie:
God glorified by deliue-
g them out of their troubles
afflictions, when wee call
n him for his helpe and
cour. For though that there
no man so pure, but if the
Lord

Psal. 24. 7

2 Tim. 4. 7 8.
Apoc. 3. 11
Apoc. 2. 17
18
Phil. 3. 21

Ideo tentantur Sancti, ut ipsi se agnoscant. Primas. *Esset se magnarum virtutum homo crederet, si nullum unquam earundem vitium defectum sentiret.* Greg. lib. 2 Moral. Iob.

Psal. 130. 3

Lord will *straightlie mar*
quities, he shall finde in hi
cause to punish him fo
sinne: yet the Lord in m
doth * not *alwayes* in the
ction of his Children re
their sinnes: but sometime
erh afflictions and crosse
on them for his glories.
Thus our Saviour Christ
his Disciples that *the ma*
not borne blind for his own
his parents sinne; But, *that*
worke of God should bee shew
him. So he told them like
that *Lazarus* sickneſſe *wa*
vnto the death; but *for the*
of GOD. O the vnſpeak
goodneſſe of *God*, which
neth thoſe afflictions, w
are the *ſhame and punishme*
to our ſinnes, to be the ſu
of his *honour and glorie*!

These are the bleſſed
profitable *ends*, wherefore
ſendeth ſickneſſe and affl
vpon his children: when

* *In his quæ patimur, nullum causæ Deum, quærimus, cordis nostri subrepit: quia ad quid hoc etiam non respicimus, ignotum est.* Greg. Ep. 32. tom. 1. l. 4.

Malum pati, malum non esse, malum facere, malum est. Chry. de prod. Iud.

y plainelie appeare, that *af-*
ions are not signes either
Gods hatred, or of *our repro-*
ion: but rather *tokens* and
dges of his *fatherlie loue* vnto
children, whom hee loueth;
l therefore *chasteneth* them
his life; wherevpon *repen-*
ce, there remaines hope of
don; rather then to referre
punishment to that *Life*
ere there is no hope of par-
, nor end of punishment. For
s cause the Christians in the
rimitiue Church were wont
giue God great thankes, for
licting them in this life. So
Apostles rejoyced, *that*
y were counted worthie to suf-
for Christs Name. Act. 5 4.
d the *Christian Hebrewes*
fered with ioye the spoiling of
ir goods, knowing that they
in Heauen a better, and an
uring substance, Hebrewes 10
. And in respect of those
y ends, the Apostle saith,

That

* *Cum vexamur ac premimur, tum maximas gratias agamus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat.* Lactan. lib. 6 cap. 23.

Heb. 12. 11

That though no affliction for
present seemeth ioyous, but
nous; yet, *afterwards it bri*
the quiet fruite of righteous
to them who are thereby exe
sed. Pray therefore heartil
that as GOD hath sent v
thee this sickneſſe: ſo it wo
pleaſe him to come himſ
vnto thee, with thy ſickn
by teaching thee to make th
ſanctified vſes of it, for wh
hee hath inflicted the ſame
on thee.

Meditations for one that i
recouered from ſickneſs.

IF GOD hath of his me
heard thy *prayers*, and *re*
red thee to thine *health* aga
conſider with thy ſelfe:

1. That thou haſt now
ceiued from God, as it we
another life: Spend it there
to the honour of God, in

of life, Let thy ſin die with
ſickenes: but liue thou by
e to holines.

. Bee not the more *ſecure*,
thou art reſtored to
lth, neither *inſult* in thy
, that thou haſt eſcaped
th: but thinke rather, that
d (ſeeing how vnprepared
waſt) hath of his mercy
rd thy prayer, ſpared thee,
giuen thee ſome *little* lon-
time of *reſpite*: that thou
ſt both amend thy life, and
thy ſelfe in a better readi-
e againſt the time that hee
l call for thee, without fur-
delay, out of this World.
although thou haſt eſcaped
it may bee, thou ſhalt not
pe the *next* ſickeneſſe.

. Conſider how fearefull a
oning thou hadſt made be-
the *Iudgement ſeat of Chriſt*
his time, if thou haddeſt
d of this ſickeneſſe. Spend
efore the time that re-
maines

maines, so as that thou
be able to make a more
full account of thy life, w
must be expired *indeed*.

But not farre off the d
Death: thou knowest no
all this how neere it is at
and (being so fairely *war*
be *wiser*. For if thou be
vnprouided, the next
excuse will bee lesse, an
iudgement greater.

5. Remember that thou
vowed *amendment* and *ne*
of life. Thou hast *vowed*
vnto God, deferre not to
for hee delighteth not in
pay therefore that thou has
ed. The vncleane spirits
out. Oh let him not
with *seuen worse* than
Thou hast *figbitte* ou
groanes of *contrition* tho
wepe the teares of *repent*
thou art washed in the
of *Bethesda*, streaming
true bloody wounds of

Eccle. 5. 3.

Mat. 12. 43 &c.

ubling *Angel*; but of the
ngell of Gods presence trou-
with the wrath due to
sinnes, who descend d
Hell, to restore thee to
ing health, and Heauen.
urne not now, with the
gge, to thine owne vomit:
like the *washed Sowe, to*
ow againe in the mire of
former sinnes, and vn-
nnesse: lest *being intangled*
ouercome againe with the
ineſſe of sinne (which now
u hast escaped) *thy latter end*
ue worse then thy first begin-
g. *Twice* therefore doeth
Sauiour Christ giue the
e cautionary warning to
led sinners. First to the man
ed of his 38. yeeres disease.
old, thou art made whole:
e no more, lest a worse thing
vpon thee. Secondly, to
Woman taken in Adulte-
; *Neither doe I condemne*
; *Goe thy way, and sinne no*
more

Ioh. 4. 24.
Is. 63. 9.
Luk. 14. 33

2 Pet. 2. 20
22

Iob. 5. 14.

Ioh. 8. 11

more. Teaching vs, ho
1 Pet. 4. 4. gerous a thing it is to
and *fall againe* into the fo
excesse of ryot, take heed
fore vnto thy wayes; and
for grace, *that thou mayest*
Psal. 90. 12 *thy heart vnto wisedome*: d
that small number of d
which yet remaine behind
for thy present mercy & h
receiued, imitate the *than*
Leper, & returne vnto God
or the like thankesgiuing

A Thankesgiuing to b said of one that is re-conered from sickenes

GRatious &
ciſull Fat her,
art the LOR
health & sick
of life & of d
1 Sam. 2. 6 *who killest, and makest a*
who bringest downe to the g

aiſed vp againe, who art
onely preſeruer of all thoſe
truſt in thee: I, thy poore
vnworthy ſeruant, hauing
(by experience of my
efull ſickeneſſe) felt the
ouſnes of miſery due vnto
, and the greatneſſe of thy
ie in forgiuing ſinners:
perceiuing with what a
erly compaſsion thou haſt
d my prayers, and reſtored
to my health and ſtrength
ne, doe heere (vpon the
ded knees of my heart) re-
e (with the *thankefull Le-*
to acknowledge thee a-
to bee the GOD of my
h and ſaluation, and to
thee the praiſe and glory,
my ſtrength and deliue-
e out of that grieuous diſ-
and maladie, and for thus
ing my *Mourning* into
h, my *Sickeneſſe* into health
my *Death* into life. My
s deſerued puniſhment,
and

Isa. 38. 9. &c.

and thou hast corrected
but *hast not giuen mee ouer*
death. I looked (
to the night) *when thou wo*
make an end of mee: I did ch
like a Crane, or a swallow
mourned (*as a Doue*) *whe*
bitternesse of sickenesse opp
mee: I lifted vp mine eyes
thee, O Lord, and thou d
comfort mee: for thou diddes
all my sinnes behind thy back
diddest deliuer my soule fro
pit of corruption: and wh
found no helpe in my selfe,
any other creature (*saying,*
deprined of the residue o
yeeres, I shall see man no mo
mong the inhabitāts of the w
then diddest thou restore
health againe, and gauest lif
mee: I found thee, O Lord, re
saue mee.

And now, Lord, I co
that I can never yeeld
thee: such a *measure* of th
as thou hast (for this be
de

ued at my hands. And
g that I can neuer bee a-
repay thy goodnes with
table workes.) Oh, that I
with *Mary Magdalen*
t the loue and thankeful-
of my heart, with *aboun-*
eares! Oh, what shall I
le to render vnto thee, O
for all these benefits which
hast bestowed vpon my soule!
), as in my sickneſſe, when
nothing elſe to giue vn-
e; I offered Chriſt and
erits vnto thee as a ran-
for my ſinnes: ſo beeing
reſtored by thy *grace* vn-
y health and ſtrength,
hauing no better thing
ue: Behold, O Lord, I
here offer vp my ſelfe
thee, beſeeching thee ſo
iſt mee with thy holy ſpi- Rom. 12.1
hat the remainder of my
ay be wholly ſpent in ſet-
porth thy praiſe and glo-

O

O Lord, forgiue m
former follies and vnth
fulnesse; that I was not
carefull to loue thee acco
to thy *goodnesse*; nor to
thee according to thy *wi*
to obey thee according t
Commandements; nor to th
thee according to thy *be*
And seeing thou knowes
of my selfe I am not suffic
much as to thinke a good th
much lesse to doe that
is good and acceptable
fight (assist me with thy
and holy Spirit, that I
my *prosperity*) as de
spend my health in thy s
as I was earnest in my *sic*
to begge it at thy hands
suffer mee neuer to forge
ther this thy *mercy*, in
ring me to my *health*, o
Vowes and *promises*, w
hatie made vnto thee
sickenesse. With my *new*
renew in mee, O Lord,

it : which may free mee
the ſlauery of ſinne, and I
bliſh my heart in the ſer-
e of *grace*. Worke in mee a
ter deteſtation of all ſinnes
hich were the cauſes of thy
r and my *ſickeneſſe* :) and
eaſe my *Faith* in Ieſus
iſt, who is the Author of
health and *ſaluation*. *Let thy*
ſpirit lead mee in the way
I ſhould walke, and teach mee
eny all vngodlineſſe , and
dly luſts , and to liue ſober-
ighteouſly and godly in this
d, that others by my ex-
le may thinke better of
ruth. And ſith this time
ich I haue yet to liue) is
a little reſpit, and ſmall
ant of dayes , which can-
ong continue; *Teach mee*
God, ſo to number my dayes,
I may apply my heart to
ſpiritual wiſedome , which
eth to ſaluation. And to
nd, make mee more zea-
lous

Tit. 2, 12

Pſal. 90, 12

lous then I haue beene in
ligion, more deuout in *Pr*
more feruent in *spirit*; m
carefull to heare, and prof
the preaching of thy *Gos*
more helpefull to my p
brethren; more watchfull
my *wayes*, more faithfull i
calling; and euery way mo
bundant in all good works
mee (in the ioyfull time o
sperity) feare the evill d
affliction; in the time of
thinke of *sickenesse*; in the
of *sickenes*, make my selfe
for death; and when *dea*
proacheth, prepare my
for *Iudgement*. Let my
life bee an *expressing* than
nesse vnto thee for thy
and mercy. And therefor
Lord, I doe here from th
bottom of my heart, to
with the *thousand thous*
Angels, *the foure Beast*
twenty foure Elders, *and*
creatures in Heauen and

Apoc. 5. 12 &c.

acknowledge to be done on-
, O Father, which ſitteſt
thy Throne, and to the
e thy Sonne, who ſitteth at
ght hand, and to the *Holy*
, which proceedeth from
, the holy *Trinity* of per-
in *vnity* of ſubſtance; *all*
, honour, glory, and power,
this time foorth and e-
ore, *Amen.*

editations for one that is like to dye.

hy ſickneſſe be like to in-
ſe vnto death: then me-
on *three things*: Firſt,
rationally GOD dealeth
hee. Secondly, from
uils death will free thee.
ly, what *good* death will
vnto thee.
t, concerning *Gods* fa-
ble dealing with thee:
Meditate, that God vſeth
aſtiſement of thy *bodie*,

but as a medicine to cure
Mar. 9.12. *soule*, by drawing thee (wh
ſicke in ſinne) to come by re
tance vnto *Chriſt* (thy Phiſi
to haue thy *Soule healed.*

2. That the ſoreſt ſick
or painefulleſt diſeaſe w
Luk 22.44 thou canſt endure, is not
Pſal. 88. 7 if it bee compared to *thoſ*
Iſa. 53. 4 *lours* and *paines*, which
Pſal 18. 5 *Chriſt* thy Sauiour hath
Heb. 5. 7. red for thee: when in a
Gal. 3. 13 *ſweat* hee endured the *wr*
Lam. 1. 15 God, the *paines* of Hell,
Dum legimus vel audimus, quos & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores, omnia debere libenter ſuſtinere. a *curſed death*, which w
Theod. ad cap. in Ron. to thy ſins Iuſtly therfo
hee vſe thoſe words of *I*
Behold and ſee if there be
row, like vnto my ſorrow
is done vnto mee, wherew
Lord hath afflicted mee
day of his fierce wrath. H
Son of *God* indured ſo m
thy *Redemption*, and w
thou a *ſinfull man* indur
ſickeneſſe for his pleaſu
cially when it is for t

That when thy ſickneſſe diſeaſe is at the *extreemeſt*, is *leſſe* and *eaſier* then thy s haue deſerued. Let thine conſcience iudge whether haſt not deſerued worſe all that thou doſt ſuffer. Murmure not therefore, conſidering thy manifold *grieuous* ſinnes thank God thou art not plagued fare more grieuous *puniſh*. Thinke how *willingly* damned in hell would en- thy extreemeſt paines a ſand yeeres, on condition they had but the hope to ued, and (after ſo many es) to bee eaſed of their e- ll torments. And ſeeing it is his mercy, that thou ot rather *conſumed* then *ted*, how canſt thou but patiently his temporall tion ſeeing the end is to hee from eternal condem- n?

Lam. 3. 22

1 Cor. 11. 32

4. That nothing con
to passe in this case vnto
but such as ordinarily
to others the brethren:
Heb. 11. 35. &c. 1 Pet. 5. 9. (being the *beloued* and *vn*
ted seruants of God when
liued on earth) are now
blessed and *glorious* Saints
Christ in heauen; as *Iob*,
uid, *Lazarus &c.* They
ned for a time, as thou
vnder the like *burthen*; bu
are now deliuered fro
their miseries, troubles
calamities. And so li
ere long (if thou wilt pa
tarry the Lords leisure
shalt also bee deliuered
thy sickenesse and pain
ther by *restitution* to th
mer health with *Iob*; or (
is farre better) by being
ned to heauenly *rest*, wi
zarus,

5. Lastly, that God h
giuen thee ouer into th
of thine *enemie*, to be pu

disgraced, but (being thy
ng *Father*) hee correcteth
with his owne mercifull
d. When DAVID had his
to chuse his owne *chastise-*
, hee chose rather to bee
ected by the hand of God,
by any other meanes; *Let*
ll into the hands of the Lord
us mercies are great, and
ee not fall into the hands of
2 Sam. 24. 14.

Who will not take any
ction in good part, when
meth from the hand of
d, from whom (though
fliction seemeth ioyous for
resent (wee know nothing
meth but what is *good*)
consideration heereof
e *Dauid* to endure *Shemei's*
ed rayling with great pa-
ce; and to correct himselfe
ther time for his impati-
e; I *should not haue opened*
mouth because thou diddest it;
Iob to reprooue the *vnad-*
d speech of his wife: *Thou*
Heb. 12. 11.

2 Sam. 16. 9. 10.

Psal. 39. 9.

Iob 2, 10

ſpeakeſt like a fooliſh wo
What? ſhall wee receiue
at the hands of God and n
ceiue euill? And though the

Mar. 26. 36

of Gods wrath due to our ſin
was ſuch a horror to our
ours *humane* Nature, that
earneſtly prayed that it m
paſte from him: yet (when

Verſe 42.

conſidered, that it was rea
vnto him by the *hand* and
of his Father) he willingly
mited himſelfe to drinke
the *very dregges* thereof.
thing wil more arme thee
patience in thy ſickenes, th
ſee that it commeth from
hand of thy heauenly *Fa*
who would neuer *ſend* it,
that he ſeeth it to be vnto
both *needfull* and *profitable*

e second sort of Meditations
re, to consider from what
euils Death will free thee.

T freeth thee from a *corrup-*
ible bodie, which was concei-
d in the *witnesse* of flesh, the
te of lust, the *staine* of sinne,
borne in the *blood* of filthi-
se: a liuing *prison* of thy
le, a liuely *instrument* of sin,
erie *sacke* of stinking dung;
excraments, of whose no-
s, eares, pores, and other
sages (duely considered) wil
ne more lothsome than the
kanest sinke or vault. In-
uch that whereas *trees* and
ts bring forth leaues, flow-
fruites, and sweete smelles,
s body brings forth, natu-
y, nothing but *lice*, *wormes*,
nnesse, and *filthie stinch*.
affections are altogether
upted; and *the imagination*
is heart are onelie euill con-
tinually,

Psal. 14. 1.

Gen. 6. 5.

vinuallie. Hence it is, th
vngodlie is not satisfied
prophaneneſſe nor the *volu*
with *pleaſures*, nor the *a*
ous with *preferments*, no
curious with *preciſeneſſe*, no
malicious with *reuenge*, no
lecherous with *vncleanenes*
the *couetous* with *gaine*, no
drunkard with *drinking*.
paſſions and *faſhions* doe
grow, new *feares*, and *affl*
doe ſtill ariſe: heere *wra*
in waite, there *vaine glori*
eth; heere *pride* lifts vp,
diſgrace caſts downe, and
one *waiteth* who ſhall a
the *ruine* of another. N
man is priuilie *ſtung* with
bytters lik fierie *Serpents*;
hee is in danger to be *ope*
noured of his *enemies*, like
niels Lyons. And a godly
where-ere hee liueth, ſhall
bee vexed (like *Lot*) wit
doms vncleanneſſe.

2. Death brings vn
g

dlie amende of *sinning*, and
all the miseries which are
e vnto sinne: so that after
th *there shall bee no more sor-*
, nor crying: Neither shall
re bee any more paine; for God
ll wipe away all teares from
eyes. Yea, by death we are
arated from the companie
wicked men; and God *ta-*
h away mercifull and righte-
men from the euill to come.
hee dealt with *Iosiah*; *I will*
her thee to thy Fathers; *and*
u shalt bee put into thy graue
eace, and thine eyes shall not
all the euill which I will bring
n this place. And God *hides*
m for a while in the graue, vn-
the indignation passeouer. So
t as *Paradise* is the *Heauen*
the *Soules ioye*: so the *Graue*
y be tearmed the *Heauen* of
bodies rest.

3. Whereas this wicked
die liues in a world of *wic-*
kednesse, so that the poore soule
can

Rom. 6.

Apoc. 21. 4

Isa. 57. 1.

2 Kings 22. 20.

Ioh. 26. 20

Ioh. 5. 19

cannot loo[illegible]
and not bee *infected*; nor [illegible]
by the *Eare*, and not be *d*[illegible]
fled; nor smell at the *Nos*[illegible]
and not be *tainted*; nor t[illegible]
with the *Tongue*, and not [illegible]
allured; nor touch by the *H*[illegible]
and not bee *defiled*; and e[illegible]
sense, vpon euerie tem*p*ta[illegible]
is readie to *betray* the soul[illegible]
death the soule shall be de[illegible]
red from this *thraldome*;
this *corruptible bodie shall p*[illegible]
incorruption, *and this m*[illegible]
immortalitie. 1 *Cor.* 15. 53.
blessed, thrice blessed bee
death in the Lord, which d[illegible]
ners vs out of so euill a wo[illegible]
and freeth vs from such a [illegible]
of bondage and corruption

The third sort of Meditation
consider what good Deat[illegible]
will bring vnto thee.

2. DEath bringeth the g[illegible]
lie mans *Soule* to en[illegible]

immediate Communion with
blessed Trinitie, in euerla-
ng blisse and glorie.
It translates the Soule from
miseries of this world, the
agion of sinne, and societie of
ers, to the Citie of the liuing
d, the celestiall Hierusalem,
the companie of innumerable
gels, and to the assemble and
gregation of the first borne,
ch are written in heauen, and
God the Iudge of all, and to the
les of iust men made perfect,
to Iesus the Mediator of the
Couenant.

Death putteth the Soule
the actuall and full posses-
of all the Inheritance and
pinesse, which Christ hath
er promised vnto thee in his
d, or purchased for thee by
Blood.

his is the good and hap-
esse, whereunto a blessed
h will bring thee. And
t true Religion Christian
that

that is young, would not
himself olde, that his ap
ted time might the soon
proach to enter into thi
lestiall Paradise, where
mayest exchange thy *bra*
gold, thy *vanitie* for *fel*
thy *vilenesse* for *honour*
bondage for *freedome*, th
for an *inheritance* and th
tall state for an *immortal*
Hee that doth not daylie
this blessednesse *above all*
of *all others* he is lesse *wor*
enjoy it.

* If *Cato Vticensis*, an
embrotus, two Heathen
(reading *Platoes* booke
immortalitie of the Soul
voluntarilie, the one *bre*
necke, the other *runne* y
sword, that they might t
ner (as they thought) h
ioyed *those ioyes*; what
is it for *Christians* (kn
those thinges in a more
lent measure and manne

* Plut. in vit. Caton. Cic. Tusc. quæst. li. 1 *Vel de præcipiti venias in Tartara saxo: Vt qui Socraticum de nece legis opus.* Ovid. in ibid.

Gods owne Booke) not to bee
ling to enter into these hea-
nlie ioyes? especiallie when
ir *Master* calls for them thi-
r. If therefore there bee in
e any loue of *God*, or desire
thine owne happinesse, or
nation: when the time of
departing draweth neere;
t time, I say, and manner of
th, which God in his vn-
ngeable counsell hath ap-
nted and determined be-
e thou wast borne; yeelde
furrender vp (*willingly* and
erefullie) thy Soule into the
rcifull hand of Iesus Christ
Sauiour. And to this end,
en the time is come, as the
get in the sight of *Manoah*,
is wife, ascended from the
ar vp to heauen in the flame of
Sacrifice: So endeauour
u that thy soule, in the sight
hy friendes, may from the
ar of a contrite heart, ascend
o heauen, in the sweet per-
fume

Matth. 25
21

Luk 13.1
20

fume of this, or the like
nall sacrifice of Prayer.

A Prayer for a sicke man, when he is told that he is not man for this world, but must prepare himselfe to goe vnto GOD.

O Heauenly Father, art the LORD G
the spirits, of all flesh
hast made vs these s
and hast appointed vs the t
as to come into this world
(hauing finished our course
goe out of the same. The n
ber of my dayes, which t
hast determined, are now c
red, and I am come to that
must bound, which thou
appointed, beyond which I ca
passe. I know (O Lord) th
thou entrest into Iudgement
flesh can be iustified in thy s
And I (O Lord) for all ou
sh

Num. 6. 12.

Num. 27. 16
Ier. 38. 14.
Act. 13. 25.
26
2 Tim. 4. 7
Psal. 90 12
Iob. 14. 5.
14. and 16
22. and 21.
21.
Luke. 22. 53
Psal. 143. 2.

...uld appeare in...mpute &
...ast; for I haue ... *sought*
...*t* for the defece of
faith and *religion*, with that
...le & *constancy* that I should
...t for feare of displeasing the
...rld, I haue giuen way vnto
...*nes* and *errors*; and for de-
...to please my *flesh*, I haue
...oken all thy Commande-
...nts in *thought*, *word*, and
...*d*: so that *my sinnes haue ta-*
...*ken such hold on mee, that I am*
...*able to looke vp*, and *they are*
...*more in number then the haires*
of my head. *If thou wilt straitly*
...*rke mine iniquityes, O Lord,*
...*o shall I stand? If thou weighe*
...*mee in the Ballance, I shall bee*
...*found too light*. For I am voide
...all righteousnes that might
...rite thy mercy, and *loaden*
...h all iniquities, that most
...ly deserue thy heauie
...ath. But, O my Lord, ...
...d, for *Iesus Christ* thy Sonne
...e, *in whom onely thou art well*
plea-

1 Tim. 4. 7

Psal. 41. 12

Psal. 130. 3

Dan. 5. 27

Mat. 11. 28

Mat. 3. 17

pleased with all penitent
beleeuing sinners; take p
and compassion vpon me,
am the *cheife of sinners*.

1 Tim. 1. 15
Eze. 18. 22
Psal. 51, 7.
1 Pet. 1. 19

out all my sinnes out of
remembrance, and *washe*
my transgressions out of
sight with the *precious blo*
thy Sonne, which I beleeue

Ioh. 1, 29.

hee (is an vndefiled La
hath shed for the cleansi
my sinnes. In this faith I li
in this faith I dye: beleeu
that Iesus Christ dyed for
and rose againe for my Iust
tion. And seeing that he

Rom. 4. 25
1 Cor. 15. 3. 4
1 Pet. 1. 21

endured that death, and
the burthen of that Iudge
which was due vnto my
O father, for his death &
sions sake, now (that I am
ming to appeare before
Iudgement Seat) acquit
deliuer me from that fea
Iudgement which my
haue Iustly deserued, an
forme with mee that

s and comfortable promise,
ich thou hast made in thy
ospell; *That whosoeuer beleeueth in thee, hath euerlasting life and shall not come into Iudgement but shall passe from death to life*; Strengthen, O Christ, Faith, that I may put the
ole confidence of my salua-
n, in the merits of thy obe-
nce and bloud. Encrease,
holy Spirit, my patience:
no more vpon mee *then I able to beare*; and enable
e to beare so much as shall
nd with thy blessed will and
asure. O blessed Trinity in
ity, my Creator, Redeemer,
Sanctifier, vouchsafe, that
ny *outward man* doeth de-
; so my *inward* man may
re and more by thy grace
consolation, increase and
her strength. O Saviour,
my soule in a
t (like a
g the *Wedding Garment* of
thy

Ioh. 5. 24

Luke 17.

1 Cor. 10. 14

Mat.
Mat. 22.

thy righteousnesse and h
Apoc. 19. nesse (shee may bee read
meete thee at thy comin
Apoc. 19.7 *with oyle in her Lampe.* M
Ioh. 17. 22 her vnto thy selfe, that she
bee *one* with thee in euer
Zach. 3. 2 ing *loue* and *fellow-ship.* O
Psal. 12.20 21 reprooue Satan, and chase
away, *Deliuer my Soule*
the power of the dogge:
mee from the Lyons mouth
thanke thee, O Lord, fo
thy blessings, both spiri
and temporall, bestowed
me: especially for my *Re*
tion, by the death of my
our Christ. I thank thee
Mat. 18, 8 Heb. 1. 14. thou hast protected mee
thy holy *Angels* from myy
vp vntill now. O Lord,
seech thee giue them a ch
to attend vpon mee, till
Luk. 16. 22 calleſt for my soule; and
to carry her (as they di
soule of *Lazarus*) into thy
uenly *Kingdome*. And
time of my depairture sha

ch neerer vnto mee : ſo
t, O Lord, that my Soule
draw neerer vnto thee:
that I may ioyfully *com-*
my ſoule into thy hands, as Pſal. 31.4.
the hands of a louing Fa-
, and mercifull Redeemer:
at that inſtant, *O Lord*,
iouſly receiue my ſpirit. All Acts 7.59.
ch that I may doe, aſsiſt
, I beſeech thee, with thy
e, and let thy holy Spirit
in e with mee *vnto the end*
in the end, for Ieſus Chriſt
ake, thy Son, my Lord and
Sauiour: In whoſe name I
thee thy glory, and begge
things at thy hand, in that
er which Chriſt himſelfe
taught me ſaying: *Our fa-*
&c.

Medi-

Meditations against despair doubting of Gods mercy.

IT is found by continuall perience that neere the ti of Death (when the Child of GOD are weakest) t Satan makes the *greatest fl rish* of his strength: and saults them with his strong temptations. For he knowe that either he must now or uer preuaile; for if their so once get to Heauen, hee neuer vexe nor trouble t any more: and therefore will now bestirre himself much as hee can, and lab to set before their eyes all *grosse sinnes* which euer t commited? and the *In ments* of GOD which are vnto them, thereby to d them, if hee can, to despa which is a grieuouser s then all the sinnes that c

nited, or hee can accuse
of.

Satan therefore trouble thy
ience more towards thy death
r thy life time:

Confesse thy sinnes vnto
not onely in generall, but
particular.

Make *satisfaction* vnto
men. whom thou hast
ed, if thou be able. And
ou doest iniuriously or
ulently *detaine* or *keepe* in
ssession any lands, or *goods*
right doe belong to any
w or *fatherlesse childe*; pre-
not, as thou tendereſt thy
health, to looke *Christ*
hteous Iudge in the face;
e thou doest first make a
tion thereof to the right
s: for the *Law of God*, vn-
ne penalty of his *curse*, re-
h thee *to rest re-whatsoe-*
as giuen thee to keepe, or
was committed to thy trust
tsoeuer by robbery, or *vio-*
lent

Satans first stratagem in the time of death. The defeature.

Leuit 6. 2

Numb. 5. 6

Restitution

lent oppression thou hast [illegible] thy neighbour, make a suffi[cient] for amends added to the pr[incipall]. And vnlesse that like

Luke 19.8,9 Ezek. 15. 3 22. 16 Mich. 6. 10 11 Luke 13 1 Ier. 18, 7 Acts 2. 38 Acts 8. 22 1 Pet. 3. 9

wise thou doest make re[stitu]tion of such goods and lands cording to Gods Law, canst neuer truely repent without true repentance; canst neuer bee saued. though by the temptati[on] the Diuel thou hast wrong and iniury; yet if doest truely repent, and Restitution to thy powe[r] Lord hath promised to b[e] cifull vnto thee, to hea[r] Prayers of his faithfull

Gen. 29. 7 Iam. 5. 14 15. 16 Leu. 6. 6. 7

sters for thee to forgiue th[y] trespasse and sinne, and ceiue thy soule in the m[er] Christs blood, as a Lambe out blemish.

3. Aske God for Ch[rist] sake pardon and forgiuene[ss] thou these troubles of m[ind] no discouragements, but

...rus exercises, nor *punish-*
...s. They are *assurances* vnto
..., that thou art in the right
...: for *the way to Heauen is*
...e gates of Hell: that is, by
...ring paines in the *body*, and
... doubtings in the *mind*: *that*
*...*state in this life being eue-
*...*ay made *bitter*, the ioyes of
*...*nal life may relish vnto thee
*...*r and more sweete.

Sathans se-
cond assault

...f Sathan tell thee that thou
*...*o saith, *because thou hast no*
*...*g, meditate,

That the *truest faith* hath
... times the *least feeling*, &
...est doubts; but so long
... hatest such doubts
*...*shall not bee laid vnto
*...*e, for they belong to
... from which thou art
*...*d. When thy flesh shall re-
... thy weake inward man
... hates them, and *loues* the
...lesus, shall bee saued.

The Chri-

*...*Thirdly, *it is a better faith* to
*...*e without *feeling*, then

Mat. 17. 20

with feeling. The least fa
much as a *graine of Mu*
seed, so much as is in an
baptized) is enough to
soule which *loueth* Chri
beleeueth in him.

3. That the Childe o
Mat. 10. 14 which desireth to feele t
surance of Gods fauour,
haue his *desire*, when G
shall see it to be for his
for God hath promised t
them the *water of life*,
thrist for it. We haue an
ple in Master *Glaber* th
Martyr, who could h
comfortable feeling till he
Apoc. 2. 6 to the *sight* of the *Sonk*
Isa. 55. 1. then cryed out, and le
Ioh. Fox. Act. Mon. Fol. 1555. in the last Edition. his hands for ioy to his
saying, *O Austin, he is c*
is come: meaning the
ioy of Faith, and th
Isa. 27. 16 Ghost. *Tarry there fo*
Lords leisure: be strong
third *shall comfort thine heart.*

If Sathan shall aggrau

the greatnes, the multitude:
ayhousnesse of thy sinnes;
tate:

That vpon true repen-
it is as easie with GOD
rg ue the greatest sin, as
ast, and hee is willing to
ue many as to pardon one
his mercy shineth more
joning *great sinners*, then
offenders: as appeares in
xamples of *Manasses*,
dalen, *Peter*, *Paul*, *&c.*
here sinne most abounded,
ath his grace reioyce to
much more.

That God did neuer for-
y man, till that man did
sake God, as appeares
xamples of *Cain*, *Saul*,
bel, *Ahazia*, *Iudas*;

That God calleth *alle-*
se sinners who are *bea-*
with sinne, and that he
rdon his mercy to any
hat asked his mercie

The Encounter.
1 Tim. 1. 15

Rom. 5. 20.

Mat. 11. 28

with a penitent heart
Hiſtory of the Goſpell
ſeth: There came vnto
all ſorts of ſicke ſinners
blind, halt, lame, leperi
as were ſicke of *palſies, d*
bloudy fluxes; ſuch as we
naticke, and poſſeſſed wi
cleane ſpirits. and Diuels.
of all thoſe not one
and aſked his mercy
helpe, went away with
errand. If mercy hee
mercy he found; were
neuer ſo great, were
caſe neuer ſo *grieuous*,
he *offered* and gaue
to many who neuer a
(being mooued only
bowels of his owne co
and the ſight of *their*
to the woman of *Sama*
widdow of *Naim*, and
ſicke man that lay at
of *Betheſeda*, who ha
his yeares ſicke. If he
ſingly gaue his mercy

Ioh. 4. 54.
Luke 7. 13

…nt aske it, and was
…shem by the Prophet
…) that sought him not; will
…eny mercy to thee, who
…so earnestly pray for it with
…s? and bowes like the poore
…ican, so heartily knocke for
…with penitent fists vpon a
…d and broken heart? Espe-
…y when thou prayest to
…Father, in the name and
…ration of Christ, for whose
…he hath promised to grant
…soeuer we shall aske of him;
…eas God is true, hee will
…Though Ninives sinnes
…prouoked the Lord to
…out his sentence against
…, yet vpon their repen-
…, here called it againe,
…spared the City: how
…more if thou likewise
…nestly will hee spare thee
…his sentence is not yet
…forth against thee! It
…deferred the Iudgement all
…dayes; for the wicked will

Esay. 56, 1. Rom. 10 20

Ioh. 14, 14.

Nec Deus hunc mutare sententiam si nouerit ex quo irasci desiit. Aug. in Psal. 50

shew onely which hee ma
humiliation; how much
will he cleane turne awa
vengeance; if thou will
hedly repent of thy sinne,
returne vnto him for grac
mercy?

He offered his mercy
Cain (who murthered h
Gen. 4. 2 nocent brother:) if thou
well shalt thou not bee acce
shalt hee should haue sa
thou wilt leaue thy inu
malice, and offer vnto m
a faithfull and contrite
both thou, and thine
also shall bee acceptable
mee. And to Iudas (
Mat. 26. 50 treacherously betrayed
in calling him Freinde
appellation of loue
Iudas offered his willing
feared with that mouth (
1. Peter. 2. 22 in neuer was found guile)
Tit. 1. 16. 1. Ioh. 2. 3 those dissembling lips
Mat. 26. 50 which burned
Had Iudas

d *freind*, out of the mouth
hrist, as *Benhadad* did the
d *Brother* from the mouth
Achab, doubtlesse *Judas*
uld have found the *God of*
el more mercifull then *Ben-*
ad found the *King of Israel*.
God was [a] more displeased
h *Cain* for dispairing of
mercy, then for *murthering*
Brother; and with [b] *Iud*
for *hanging himselfe*, then
betraying his Maister: in
t they would make the
es of mortall man, greater
the infinite *mercy* of the
vall God, or as if they could
more *sinfull* then God was
cifull. Whereas the least
ppe of *Christs bloud* is of
e merit to procure Gods
ey for thy *salvation*, then
he sinnes (that thou hast
mitted) can bee of force to
uoke his wrath to thy *dam-*

1 Kin. 30. 32, 33 Verse 33

a Iudas non tam sceluſ quam deſperatio ſecuri tuis intulit. Aug. lib. de util. panit.

b Sceleratior omnibus, O Iuda exitium quem non penitentia duxit ad Dominum, ſed deſperatio traxit ad laqueum. Leo.

Sathans fourth aſſault.

If Sathan shall suggest, that all

this is true of Gods mercy,
that it doth not belong vnto
because that thy sinnes are g
ter then other mens, as being
of knowledge, and of many y
continuance; and such as wh
others haue beene vndone: a
(for the most part) comm
wilfully and presumptuously
gainst God and thy conscie
And therefore though hee
be mercifull vnto others, ye
will not bee mercifull vnto th
meditate,

The Entrance.

1. That many (who are
in heauen most blessed and
rious Saints) commite
the same kinde (when the
ued on earth) as great, & g
ter sinnes then ever thou
commited, and conti
(before they repented) in t
sinnes as long as euer t
hast done. As therfore all
sinnes; and the continuin
them, could not hinder G
mercy, vpon their repent
fi

om forgiuing their sinnes,
d, receiuing them into *fa*
no more shall thy *sinnes*,
d *continuance* therein hinder
from being mercifull vnto
if thou doest repent as they
yea, vpon thy *repentance*,
rie one of their examples is
ledge that he will doe the
me vnto thee that he did vn-
them. For as the *least sin*, in
his iustice, without Repen-
nce is *damnable*; so the *grea-*
sinne, vpon repentance, is
his *Mercie pardonable*. Thy
reatest and *inueterateſt sinnes*
but the sinnes of a
the *least* of his *mer-*
mercy of *God*. *Be-*
u knowest thine owne sins,
u doubted whether they
l bee pardoned: Marke how
doubtfull case is resolued
God himselfe. Manie in
es dayes thought (as thou
ſt) that they had co-
so long in sinne, that it was

1 Tim. 1. 16

too late for them now to seeke
to returne vnto God for grace
and mercie. But God answe-
eth them: *Seeke yee the Lord*
Isa. 55. 6 7. 8 *whilest hee may bee found, call*
yee vpon him whilest hee is neere.
As if hee had said: Whilest (
lasteth, and my *word is preached*
I am neere to bee found of
that seeke mee, and pray
mee. The people reply:
wee (O Lord) are grie
sinners, and therefore dare
presume to call vpon
Name, or to come neere
Holinesse. To this the L
answereth: *Let the wicked*
forsake his way, and the man of
his thoughts, and let
him turne vnto me, and I will
mercie vpon him, and bee his
and I will pardon him abund
lie. But wee would think
the people, that if our
were but ordinarie sinnes
promise of mercie might
long vnto vs. But becau
sin

s are so great, & of such long
tinuance, therefore we feare
t when wee appeare before
O D., hee will *reiect* vs.
this GOD answereth a-
ine: *My thoughts* (of mer-
) *art not your thoughts; nei-*
r are your wayes (of pardo-
g) *my wayes: For as the*
aens are higher than the
th, so are my wayes higher
n your wayes, and my thoughts
n your thoughts. If therefore
ie sinne in the world were
rld of *such sinners* as thou
dost thou but yet (what
ds bids thee) *repent* and *be-*
; and the bloud of *Iesus* Act. 20.28
st, beeing the *bloud of God,* 1 Ioh. 1. 7.
cleanse both thee and them
all your sinnes.

That as God did foresee
he sinnes which the world
ld commit, and yet *all those* Ioh. 3. 16.
d not hinder him from
g the world, so that hee gave
nelie begotten Sonne to the
death

death to saue as many of [illegible] *world as would beleeue and* [illegible] *pent*: much lesse shall thy s[illegible] (beeing the sinnes of the l[illegible] number of the world) be a[illegible] to hinder God from *louing* [illegible] soule, and forgiuing thy sin[illegible] if thou doest *repent* and [illegible] *leeue*.

Rom. 8. 13

3 That if he loued the[illegible] *dearly* (when thou wast his [illegible] *mie*) that hee payed for th[illegible] *deare* a price as the spilling [illegible] his *heart blood*; how can [illegible] nowe but bee gracious [illegible] thee, when to saue thee, [illegible] cost him but the casting [illegible] *gracious looke* vpon thee? [illegible] not thou therfore to the [illegible] *nesse* of thy sinnes, but t[illegible] *infinitenesse* of his mercie, [illegible] is so surpassing great, t[illegible] thou putt'st all thine [illegible] grieuous sinnes together [illegible] adde vnto those the sin[illegible] Cain and *Iudas*; and pu[illegible] to them all the sinne[illegible]

reprobates in the Worlde; doubtlesse it would be a *hudge* shape: yet compare this hudge shape with the *infinite* mercie of GOD, and there will bee no more comparison betwixt them, than betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Countrey. The top of the *pikeroufest* finde that ever was made off, could neuer reach vp *higher* than vnto Heauen, as the cry of the sinnes of *Sodome* but *his mercie* (saith *Dauid*) is *higher than the Heauens*, and *ouer topperh* all our sinnes. And *if he meant to be greatest* in *his mercie*, it must needes be greater than all his *power*. And so long as his mercie is greater than the sinnes of the whole World, one, then but *repent*, there is no doubt of pardon.

If Sathan shall assault thee, thou hast many times

repent.

repent, and hast made a sh
repentance for the time, an
didst fall into the same sins ag
and ungratefulness, and thou didst thy
covenant most fained, and d
king of God. And that s
thou hast swiftem broken thy
wherefore God hath with-dr
his mercies, and hath change
hand, & immediate
Thus through this
true (which indeed is hain
yet it is no sufficient
when thou shouldest desp
sinning: this is the
ways of the Children of G
in this life, who vow so
sometimes fall, till
receiving their wages
able to perform it; they
thousand times vowed
my life, but could never
Henceforth I will make no such
the same cannot keep it. Unlesse th
fully mortified for Christ h
grant mee a blessed departure out of this w
all my vowes and good workes will s
Christs sake, who for the dearest C
his blood hath redeemed us. Amen.

The encounter.

Frithem
ber (saith
Luther) that
Stupitus
was wont
to say that
Ego plus quam
millies Deo
voui, &c.
I have mo
that I wou
my vow.
because I
God will be
grant mee
all my vowes
Christs
his blood

they will vow no more
it [illegible] shew the desires
in [illegible] their
[illegible] the markes of their
rupt flesh. And our [illegible]
[illegible] same sinnes Christ fore-
when hee taught vs to
daily: O Father, forgiue
[illegible] And why doth
ist in [illegible] (who art
[illegible]) to forgiue thy
[illegible] seuen times in a day, if
[illegible] returne seuen times in a
and say, I repent, forgiue
[illegible] assure thee that hee (for
the [illegible] of mercie and
[illegible] will forgiue
thee thy Seuentie times
[illegible] sinnes a day, which
[illegible] committed against
[illegible] if thou returne [illegible]
true repentance. The Israelites
were cured by looking
[illegible] with weake eyes
brazen Serpent, as they
were stung by the fierie
[illegible] in the wildernesse, so

assure

assault.

Post lacrymas gemitusque graves clementia Christi. Confessum est oculos ante locenda tuos Iam. 1. 17 Rom. 8. 28 Rom. 9. 11

a By these keyes Peter opened to himselfe, & afterward vnto the rest of the Apostles with o-thers.

Luk. 24. 6 Luk. 22. 47 &c. Ioh. 10. 2 Ioh. 13. 1 Rom. 11. 2 Rom. 8. 36

assure thee, that vpon thy
of Repentance, thou shalt
recouerest by Faith in Christ
open as thou art wounded
death by sinne.

2 That thy Saluation
grounded, not vpon the
fulnesse of thine obedience
vpon the firmenesse of
Couenant. Though the
rest with God, and the
nant bee broken on thy
yet it is firme on Gods
therefore all is safe
thou wilt
no *variablenesse* with him
the shadow of change.
hath rocked vp thy Salu
and made it sure in his
vnchangeable purpose, and
deliuered to thy keeping
Keyes, which are *Faith*
Repentance; and whilest
vse them, thou mayest
ware thy selfe that thy
tion is sure and safe. Fo
God loueth, *hee loueth to*

neuer repenteth of, bestowe
his loue one them who re-
and beleeue.

lastly, *If Satan shall per-*
de thee, that thou hast beene
bring a long time, and that
best for thee now to despaire,
ng thy sinnes increase, and thy
rement draweth neere: medi-

Sathans first assault.

. That no sinne (though
r so great) should be a cause
nooue any Christian to *de-*
re, so long as *Gods mercy*, by
nany *millions* of degrees, is
ter; and that euery peni-
and beleeuing sinner hath
pardon of all his sinnes
rmed by the Word and
h of God; *two immutable*
s, wherein it is impossible
God should lie. His *word* is,
at what *time soeuer*, a sin-
whosoeuer, doth repent of
nne, *whatsoeuer*, (for both
and *sinnes*, and *sinners* are
nite) *from the bottome of his*

Heb. 6. 18. Ezek. 18. 22.

D. King of London his Lectures on Ionah.

his heart, God will blot foorth his sins out of his remembrance that they shall bee mentioned to him no more. If we will not trust his word (which God forbid wee should doubt of) hee hath giuen vs his oath: *As I liue, I desire not the death of the wicked, but that the wicked turne from his way and liue.* As if hee had said: will yee not beleeue my Word? *I sweare* by my life that I delight not to damne any sinner for his sinnes, but rather to saue him, vpon his conuersion and repentance. This Meditation heereof moued *Tertullian* to exclaime: *how happy are we, when God sweareth that hee will not damnation! Oh, what wicked wretches are we, if wee will not beleeue God when hee sweareth his truth vnto vs!* Like a drooping Spirit, whose Soule is assailed with waues of hellish despaire; how

Ezec. 33. 11

O felices nos quorum causa iurat Deus! O miseros nos si non Deo quidem iuranti credemus. Tertul.

ere it to see many like thee,
d *Hezekias*? (*who mourne*
Doues for the sense of sinne,
chatter like Cranes and
allowes for the feare of Gods
ger) rather then to behold
ny who die like *beasts*, with
t any feeling of their *owne*
ne, or any feare of *GODS*
ath or tribunall seat, before
ich they are to appeare?
mfort thy selfe, O languishing Soule, for if this earth
h any, for whom Christ spilt
blood one the Crosse, thou
redly art one. Cheere vp
refore thy selfe in the *All-*
cient Attonement of the
od of the Lamb, which *speaks*
better things then that of
ell. And pray for those who
er yet obtained the grace
haue such a sense and de-
tion of sinne. Thou art
indeed, for whom Christ
; and from whom a
ded spirit (*iudging rather*
accor-

Isa. 28. 14.

Heb. 12. 24

according to his *feeling*, t
his *faith* hath wrung that d
full voice of Christ: *My*
My God why hast thou for
Matth. 27 46 *me?* And doubt not, b
long thou shalt as truely r
with him, as thou now d
suffer with him: for *Yea*,
2 Tim. 2. 11. *Amen* hath spoken it. No
2 Cor. 1. 20 barres a man from salva
but onely *incredulity* and
nitency: nothing makes th
Apoc. 3. 14 Heb. 6, 6 against the Holy Ghost
douable, but want of
Thy vnfained desire to re
is as acceptable vnto God
the perfectest repentance
thou couldst wish to pres
vnto him.

Meditate on these
ficall comforts, and thou
see, that in the very
death; God will so assi
with his Spirit, that wh
tan looketh for the
victory, hee shall rece
fourth soule, yea,

ngs are broken, that thou
ſt not ſee the light, *Ieſus*
riſt will appeare vnto thee
comfort thy *Soule*, and his
Angels will carry thee into
heauenly Kingdome. Then Luk. 19. 34
ll thy friends behold thee,
e *Manoahs* Angell, doing
nders indeed, when they
ll ſee a *fraile man* in his *grea-*
weakeneſſe, (by the meere
ſtance of *Gods ſpirit*) ouer-
mming the ſtrength of ſinne
bitterneſſe of death, and all
power of Sathan; and in the
of *Faith*, and *perfume* of
yer, aſcend vp with *Angels*
teriouſly into heauen.

n Admonition to them who come to viſit the ſicke.

Hey who come to viſit
the ſicke, muſt haue a ſpe-
ll care not to ſtand *dumbe*
ſtaring in the ſicke perſons
face

face to disquiet him, nor yet speak *idly*, and to aske *unprofitable* questions, as most doe.

If they see therefore that the sicke party is like to die, them not dissemble, but [illegible] uingly and discreetly admonish him of his weakenesse, and to prepare for eternall life. O hour well spent, when a man life is almost out spent, may gaine a man the assurance eternall life. Sooth him not with the vaine hope of *this* least thou betray his Soule eternall death. Admonish him plainly of his estate, and ask him breifly these, or the like Questions.

Questions to bee asked of a sick man, that is like to dye.

DOest, thou beleeue that Almighty God, the Trinity of persons in Vnity of sence, hath by his power made Hea[illegible]

ien and earth, and al things
ein? and that hee doth ſtill
his *Diuine prouidence* goe
e the ſame; ſo that nothing
es to paſſe in the *world* nor
y ſelfe, but what *his diuine*
and councell hath determi-
before to be done.

Doeſt thou confeſſe, that
haſt tranſgreſſed and bro-
the holy *Commandements*
mighty God in *thought*,
and deed? And haſt deſer-
for breaking his *holy Laws*
Curſe of God, which con-
eth *all the miſeries of this*
nd euerlaſting torments in
ire, when this life is ended
be that God ſhould deale
thee according to thy *de-*

Art thou not ſorry in thy
that thou haſt ſo broke
awes, and neglected his
ce, and worſhippe, and ſo
followed the world, and
owne vaine pleaſures?

And

And wouldest thou not lea
holier life, if thou wert to
gin againe?

4. Doest thou not from
heart desire to bee reconc
Rom. 8, 35 vnto GOD in *Iesus Christ*,
blessed son, thy *Mediator*,
Heb 9. 24 *is at the right hand of Go*
heauen, now appearing for
in the sight of God and m
request vnto him for thy Sou

5. Doest thou renounc
confidence in all other *M*
Heb. 9. 11 *tors*, or *Intercessors*, *Saints*
1 Tim. 2.5 *Angels*, beleeuing that
Heb. 7. 25 *Christ the onely Mediator*
New Testament, is able *pe*
ly to saue them that come
God by him, seeing hee euer
Psal. 73.25 *to make intercession for th*
And wilt thou with *Dan*
vnto Christ, *Whom hau*
Heauen but thee? And th
none vpon earth that I des
side thee.

6. Doest thou *confidem*
leeue, and hope to bee sa

onely merits of that bloody
th and passion, which thy
iour Iesus Christ hath suf-
d for thee? Not puting
hope of saluation in thine
e merits, nor in any other
nes or creatures? Being as-
dly perswaded, That there
saluation in any other: quid Act. 4. 12
here is none other name un-
reauen, whereby thou must be Act. 10, 43
d.

. Doest thou heartily for-
all wrongs, or offences Esa. 26, 29.
e or offered vnto thee, by
manner of person what-
er? And doest thou as wil-
y (from thy heart) aske
ueneſſe of them whom
hast grieuously wronged
ord or deed? And doest
cast out of thy heart, all
eand hatred, which thou
borne to any body: that Esa. 9. 6.
maiest appeare before the Heb. 12, 24
f Christ (the Prince of peace)
fect loue and Charitie?

8. Doth thy Conscience t
ther of any thing, which th
hast wrongfully taken, a
doest still withhold from a
widow or fatherlesse children,
from any other person who
soeuer? Be assured, that vnle
thou shalt *restore* like *Zache*
these goods and lands (if th
bee able) thou canst not tru
repent; and without true *re*
tance, thou canst not bee sau
nor looke Christ in the fac
when thou shalt appeare bef
his Iudgement seat.

9. Doest thou firmely
leeue, that thy *body* shall be
sed vp out of the *Graue*, at
sound of the last *Trumpet*?
that thy body and soule
bee vnited together againe
the *resurrection day*, to app
before the *Lord Iesus Ch*
and thence to goe with
into the kingdome of he
to liue in euerlasting Blis
glory?

If the sick party shall answer
al these questions lik a faithfo
ll Christian; then let all who
e present, ioyne together and
ay for him, in these or the
e words.

A Prayer to be said for the sicke by them who visite him.

O Mercifull Father, who
art the Lord and giuer
Life, and to whom be-
gs the issues of death: wee
y children heere assembled,
e acknowledge, that (in
spect of our manifold sinnes)
are not worthy to aske any
esing for our selues at thy
nds; much lesse to become
ters to thy *Maiesty* in thy
halfe of others: yet because
hast commanded vs to pray
for one another, *especially* for
sicke, and hast promised

that the prayers of the righte
shall availe much with thee;
the *Obedience* therefore of t
Commandement, and *confide*
of thy gratious *promise*, w
are bold to become hum
suiters vnto thy diuine Ma
stie, in the behalfe of this
deare Brother (*or Sister*) wh
thou hast visited with the
stisement of thine owne fat
ly hand. Wee could gl
with the *Restitution* of
health, and a longer *continua*
of his life and Christian
lowship amongst vs: But
as much as it appeareth
farre as wee can discerne) t
thou hast appointed by
visitation, to call for Hi
of this mortall life: wee
mit *our wils* to thy *blessed*
and humbly entreate for
Christ his sake; and the
rits of his bitter Death
Passion (which hee hath
red for him) that thou w

ſt pardon and forgiue vnto
m *all his ſinnes*; as well that
herein hee was *conceiued* and
me, as alſo all the offences
d tranſgreſſions which euer
ce, to this *day* and *houre* hee
h commited in *thought*,
rd and deed againſt thy di-
e Maieſtie. Caſt them be-
de thy backe, *remoue them* Pſa. 103. 1
farre from thy preſence, *as the*
ſt is from the Weſt; blot them
of thy remembrance; lay
m not to his charge; waſh
m away with the *Blood* of
iſt, that they may no more
eene, and deliuer him from
he Iudgements, which are
vnto him for his ſins; that
y may neuer trouble his
ſcience, nor riſein Iudge-
t againſt his Soule, and
t vnto him the righteouſ-
of Ieſus Chriſt, whereby
may appeare *righteous* in
ſight; and from his enemies
at this time, wee beſeech

thee looke downe from H
nen vpon him with those
of grace & compassion, whe
with thou art wont to lo
vpon thy children in their
fliction and misery. Pittie
wounded *Seruant*, like
good *Samaritan*: for heere
ticke *Soule* that needeth
helpe of such an *heauenly*
sitian. O *Lord increase his fa*
that he may beleeue that C
dyed for him, and that
bloud cleanseth him fro
his sins: and either *asswage*
pame, or else *increase* his
nce, to endure thy blessed
and pleasure. And (good L
lay no more vpon him,
thou shalt enable him to b
Haue him vp vnto thy
with those *sighs* and *gr*
which cannot bee expr
Make him now to feele
is the hope of his *Calling*
what is the exceeding *gre*
of thy *Mercy* and pow

rds them that beleeue in
ee. And in his *weakeneſſe*, O
rd, ſhew thou thy *ſtrength*;
fend him againſt the *ſugge-*
ns, and *temptations of Sathan*,
o (as hee hath all his life
ne) will now in his weake-
ſſe eſpecially, ſeeke to *aſſaile*
n and to deuoure him. O
e his ſoule, and reproue Satan,
d command thy *Holy Angels*
be about him, to aide him
d to chaſe away all euill and
lignant ſpirits farre from
n. Make him more and
re to loath this world, and
re to bee looſed and to bee
h Chriſt. And when that
d houre and time ſhall come
herein thou haſt determined
all for him out of this pre-
life) giue him grace *peace-*
and *ioyfully* to yeeld vp *his*
e into thy merciſull hands.
d doe thou receiue him into
mercy, and let thy *bleſſed*
gels cary him into thy king-

dome. Make his *last houre* [illegible]
best houre, his last *words*, his b[illegible]
words, and his last *thoughts* [illegible]
best *thoughts*. And when t[illegible]
sight of his Eyes is gone, a[illegible]
his *Tongue* shall faile to doe [illegible]
office, grant (O Lord) th[illegible]
his Soule may (with *Stephe*[illegible]
behold *Iesus Christ* in Heaue[illegible]
ready to receiue him: and th[illegible]
thy Spirit within him, "m[illegible]
Rom. 8, 26. *make requests for him, w*[illegible]
sighes which cannot bee expresse[illegible]
Teach vs *in him* to reade a[illegible]
sse our *owne end* and *mortalit*[illegible]
and therefore to bee caref[illegible]
to prepare our selues for o[illegible]
last ends, and put our selues[illegible]
a readinesse against the ti[illegible]
that thou shalt call for vs,
the like manner. Thus, Lo[illegible]
we recommend this our de[illegible]
Brother (*or Sister*) thy fa[illegible]
seruant, vnto thy eternall gr[illegible]
and mercy in that Pra[illegible]
which CHRIST our Sauio[illegible]
hath taught vs, saying,

O[illegible]

Our Father which art in Hea-
n, &c.
Thy Grace, O LORD Iesus
rist, thy loue O heauenlie Fa-
er; thy comfort and consolation,
holie Spirit, bee with vs all, and
ciallie with this thy sicke Ser-
nt, to the end, and in the end,
men.

Let them reade often vnto
Sicke some speciall Chap-
s of the holie Scriptures,

The three first Chapters of
booke of *Iob.*
The 14. and 19. Chapters
ob.
he 34. Chapter of *Deutro-*
ie.
he two last Chapters of
na.
he 17. Chapter of the first
he *Kings.*
he 2. 4. and 22. Chapters
e second of the *Kings.*
he 38. 40. and 65. Chap-
of *Isaiah.*

The Historie of the pas
of Christ.

The eight Chapter to
Romanes.

The 15. Chapter of the
Epistle to the *Corinthians.*

The 4. of the first Epist
ple. *Thessalonians.*

The 5. Chapter of the
cond Epistle of *Paule* to
Corinthians.

The first and last Chap
of Saint *Iames.*

The and to the
brewes.

The first Epistle of *Peter*

The three first and the
last Chapters of the *Revel*
or some of these.

And so shutting the
partie to *waite* vpon God
Faith and *Patience*, till he
for him; and praying the
to send them a joyfull me
in the Kingdome of H
and a *blessed resurrection*
last day, they may dep

eir pleasure in the peace of
od.

nsolations against impatiencie in sickenesse.

f in thy sickneſſe by extre-
nitie of pain thou be driuen
mpatiencie, meditate:

. That thy *sinnes* haue de-
ed the *paines* of *hell*: there-
e thou mayest with greater
ience endure these *Fatherly*
orrections.

. That these are the *scours*
of thine heauenlie *Father*,
the rod is in his hand. If
u didst suffer with reue-
e beeing a *Childe*, the cor-
ion of thy *earthlie Parents*,
e much rather shouldest
now subiect thy selfe (be-
he *Childe* of God) to the
isement of thine *heauenlie*
r, seeing it is for thine
all good.

Heb. 12. 9

3. That

Vir dolorum Isa. 53. 3.

3. That CHRIST suffer in his Soule and Bodie, *far g zouser* paines, for thee: the fore thou muſt more willin lie ſuffer his bleſſed pleaſu for thine owne good. The fore (ſaith *Peter*) *Chriſt ſu red for you, leauing you an ample, that ye ſhould follow ſteppes.* And, *Let vs* (ſa Saint *Paul*) *runne with Joy nace that is ſet before vs, look unto Jeſus, the Author and ſher of our Faith, who for the that was ſet before him, end the Croſſe, &c.*

1 Pet. 2. 21

Heb. 12. 1. 2

4 That theſe afflicti which now you ſuffer, *are other but ſuch which are acc pliſhed in your brethren tha in the world*, as witneſſeth ter: Yea, *Iobs* afflictions farre more grieuous. The not one of the *Saints*, w now are at *reſt* in Heau Ioyes, but endured as mu you doe, before they

1. Pet 5. 9. S. Montius cum quotan mis gravi morbo tentaretur à Deo dol-uit quod uno anno liber eſſet ac ſi a Deo tunc de-ſertus fuiſſet. vit. Pat. cap. 2. 8

thi

ither: Yea, many of them llinglie suffered all the tor-nts, that Tyrants could in-ct vpon them, that they ight come to those heauenlie yes, wherevnto you are now lled. And you haue a promise, at the *God of all grace, after at you haue suffered a while; ll make you perfect, stablish, engthen, and settle you.* And at *God of his fidelitie will not ffer you to bee tempted aboue at you are able, but will with temptation also make a way escape, that yee may bee able to re it.*

1 Pet. 5. 10

1 Cor. 10. 13

That GOD hath deter-ned the time, when thy af-ction shall *end*, as well as e time when it *beganne*. *Thir-eight yeares* were appointed e *sicke* man at *Bethesdaes le*. *Twelue yeares* to the oman with *the bloodie issue*. *ree Moneths* to *Moses*: *ne dayes tribulation* to *the*

Ioh. 5. 1

Mat. 9 20. Ero. 22 Apo. 2. 10

Angell

Angel of the Church of *Smyrna*: *Three dayes plague to David.* Yea the number of the godly mans teares are *registred* in *Gods booke* and the quantity kept in his *Bottle.*

2 Sam. 24 23
Psal. 56. 8

The time of our trouble (saith *Christ*) is but a *modicum*: Gods *anger* lasts but a *moment* (saith *Dauid.*) *A little season* (saith the Lord:) and therefore cales all the time of our paine, but the houre of *sorrow*. *Dauid*, for the swiftnesse thereof, compares our present troubles to a *Brooke*: and *Athanasius* to a *Showre*. Compare the *longest miserie* that man endures in this life, to the *eternitie of heauenlie joyes*, and they wil appeare to be nothing. And as the sight of a *Son* safe *borne* makes the *Mother* forget all her former deadlie paine: so the sight of Christ in Heauen who was *borne for thee*, will make all these pangs of *Death*

Modicum & vide vos.
Ioh. 16. 16
Psal. 80.
Apoc. 6. 11

Ioh. 16.
Psa. 110. 7,
Nubecula est, cito transibit:

Ioh. 16, 21

be quite forgoten, as if they
d neuer beene: like *Stephen*,
ho as soone as hee saw *Christ* Act. 7.
rgat his owne *wounds*, vvith
e horreur of the *graue*, and
rror of the *stones*, and sweetly
elded his *soule* into the hands
his *Sauiour*. Forgette thine
wne paine, thinke of *Christes*
ounds: *Bee faithfull vnto the* Apoc. 2. 10
ath, *and hee will giue thee the*
rowne of eternall life.

6. That you are now cal-
d to *repetitions* in Christes
choole; to see howe much
aith, *Patience*, *and Godli-*
sse, you haue learned all this
hile: And whether you can
ke *Iob*: *receiue* at the hand of Iob. 2. 10
od *some euill*, as well as you
ue hitherto *receiued* a great
ale of *good*. As therefore you
ue alwayes prayed, *Thy will*
e done, so be not now *offended*
this which is done by his
ie Will.

7. That *all things shall worke* Rom. 8. 28
together

together for the best to them
loue God: insomuch that n
death, nor life, nor Angels,
principalities, nor powers,
shall bee able to separate vs fr
the loue of God, which is in
Christ our Lord. Assure
selfe, that euery pang is a
uention of the paines of
euerie respit, an earnest of
uens Rest: And how m
stripes doe you esteeme He
worthe? As your life hath b
a Comfort to others; so
your friends a Christian exa
to dye, and deceiue the
well as Iob did. It is but
Crosse of Christ sent before
crucifie the loue of the W
in thee; that thou mayest
eternallie to liue with Ch
who was crucified for thee.
thou art therefore a true C
stian, take vp (like Simo
Cyrene) with both thine ar
his holie Crosse, carrie, it
him vnto him; thy paines
shor

Vers. 28 30

Morbus non malis adnumerandus quia multu vtiliter accedit. Basil. in Hexam. Morbus est utilis quadam institutio, quæ decet caduca aspernere, & cœlestia spirare. Nazia ad Philagrium.

rtly *passe*, thy ioyes shall ne-
passe away.

nsolations against the feare of Death.

F in the time of thy *sickneſſe* thou findſt thy ſelfe *feareful* ie; meditate:

1. That it argueth a *daſtardi-* minde to feare that which *is* ; for in the *Church of Chriſt* re is no *death*, *Iſay* 25. 7. 8. d, *whoſoeuer liueth and be-* eth *in Chriſt*, *ſhall neuer die*, n. 11. 26. Let them feare ath; who liue without riſt. Chriſtians dye not; but en they pleaſe GOD, they like *Enoch*, tranſlated vnto d. Their paines are but *E-* s *fiery Chariot* to carry them to heauen: or like *Lazarus* s, ſending them to *Abra-* es *boſome*. In a Word, if u bee one of them that like

Gen. 5. 24.
1 Kin. 2. 11
12

Luk. 16.

like *Lazarus*, *louest Iesus sickneſſe is not vnto the death for the glory of God*: who o loue changeth thy *liuing* to an *euerlasting life*. A many Heathen men, *as So tes, Curtius, Seneca: &c.* d *willingly*, (when they ni haue liued) in hope of the *mortality* of the Soule; thou being trained to lo *Christs Schoole*, (and now led to the *Marriage Supp* the blessed *Lambe, Apoc.* bee one of those *Guests* th fuse to goe to that *ioyfull quet?* God forbid.

Ioh. 14

2. Remember that th bode here, is but the *secon gree* of thy life: and after t hadst *first liued nine moneth* thy *Mothers wombe*, thou of necessity driuen thence liue heere in a *second degr* life. And when that nu of *Moneths* which God *determined* for this life, a

Iob 14 15

p

thou must likewise leaue
s, and passe to a *third degree*
he other world, which ne-
ends. Which to them that
and dye in the Lord, sur-
eth as farre this kinde of
, as this doth that which
liues in his *mothers wombe*.
this last and excellentest *de-*
of life, through this door,
led *Christ* himselfe, and all
Saints that were *before thee*.
so shall all the rest after
m and thee. Why shouldest
u feare that which is com-
n to all *Gods Elect*? Why
uld that be vncouth to thee
ich was so welcome to all
m? Feare not death, for as
s the *Exodus* of a *bad*, so it is
Genesis of a *better* World:
end of a *temporall*, but the
ginning of an *eternall life*.

Mors præsentis vitæ exitus & introitus melioris. Ber. *in Ep. ad Rom.*

3. Consider that there are
three things that can make
th so fearefull vnto thee,
ly the losse thou hast thereby,

secondly

secondly, the *paine* that is
in: thirdly, the terrib
which follow after: All
are but false *fires*, and c
lesse *feares*. For the first, if
leaueſt here *uncertaine* g
which *Theeues* may *rob*,
ſhalt finde in Heauen a
Mat. 6. 19 20 *Treaſure*, that can neuer be
ken away: theſe were but
thee, as a *Steward* vpo
counts; thoſe ſhall be *giuen*
as thy *reward* for euer. If
leaueſt a *louing Wife*;
ſhalt be maried to *Chriſt*,
is *more louely*: If thou le
Children and *Friends*,
ſhalt there finde all thy *R*
ous Anceſtors, and Chil
departed; yea, *Chriſt*, and
his bleſſed *Saints* and *Ang*
and as many of thy Chil
as bee *Gods children*, ſhall
ther follow after thee:
leaueſt an *earthly poſſeſſion*,
Iob 14. 1 2 Cor. 5. 1 an *House of clay*, and thou
enioy an *Heauenly Inheritan*

mansion of glory: which is
haſed, prepared and reſer-
or thee. What haſt thou
Nay, is not death vnto
gain? Go home, go home, and
ill follow after thee.

condly, for the *paine* in
? the feare of death more
s many, then the verie
of death: for many a
ſtian dyes without any
pangs, or paines. Pitch
anchor of thy *hope* on the
ground of the *word of God*
hath promiſed in *thy wea-*
to perfect his ſtrength, and
o ſuffer thee to bee tempted
that thou art able to beare.
Chriſt will ſhortly turne
y tem*pora*l *paines* to his
all ioyes.

ſtly, as for the *terrible ef-*
which follow *after* death;
belong not vnto thee
g a *Member* of *Chriſt*;
hriſt by his death hath ta-
way the *ſting* of death to
the

Timor mortis ipſa morte peior.

2. Cor. 12. 9.

1 Cor. 10 13.

the *faithfull*: ſo that now t
is no *condemnation to them*
are in Chriſt Ieſus. And C
hath proteſted, that *he th*
leeueth in him, hath enerla
life, and ſhall not come into
demnation, but hath paſſed
death vnto life. Herevpon
holy Spirit from Heauen ſa
Bleſſed are the dead that d
the Lord: and that *from the*
forth they reſt from their lab
and their works doe follow t
In reſpect therefore of
faithfull, *death is ſwallowe*
into victory, and his *ſting*, w
is *ſin*, and the *puniſhment th*
of, is taken away by Ch
Hence Death is called, in
ſpect of our *bodies a ſleepe*,
reſt: in reſpect of our *ſoul*
going to our heauenly Fathe
departing in peace; *a remo*
from this body to goe to the L
a diſſolution of ſoule and bod
be with Chriſt. What ſhall I
Precious in the ſight of the L

Rom. 8. 1

Ioh. 5. 24

1 Cor. 15
1 Theſ. 4.
Eſay. 26
Apoc. 14
2 Ioh. 14. 1
ἀπολυσις
ex ſolum.
Luk 3
2 Cor 5,
Phil. 2
ἀναλυσις.
Mors porta
gloria. Gre.
natus vitæ,
Bernard.

death of his Saints. Theſe
es, are but thy *throwes* and
ll to bring foorth *eternall*
And who would not paſſe
gh Hell to goe to Para-
? Much more through
? There is nothing *after*
, that thou needeſt feare;
hy ſinnes, becauſe Chriſt
payed thy *ranſome*; nor
dge, for hee is thy louing
er, not the *Graue*, for it is
Lords bed; not *Hell*, for thy
emer keepes the *keyes*: not
Diuell, for *Gods holy Ans*
tch their tents about thee,
will not leaue thee, till
bring thee to Heauen.
waſt neuer nearer *Eter-*
fe; glorifie therefore Chriſt
bleſſed death. Say cheare-
Come Lord Jeſus, for thy
nt commeth vnto thee: I
illing, Lord, helpe my
neſſe.

Seuen

Seuen sanctified thoughts, a mournefull sighs of a sicke man ready to dye.

NOW for as much as God of his infinite mercy doth so temper our paine and sicknesse, that wee are not alwayes oppressed with extremity: he giues vs in the middest of our extremities some *respite*, ease and refresh our selues; that must haue a speciall care, considering how short a time they haue, either *for euer* to lose, to obtaine heauen, to make vse of euery *breathing* time which God doth afford thee: and during that little time of ease gather *strength* against the day of *greater anguish*. Therefore in these times of relaxation and ease, vse some of these sacred *thoughts* and *sighs*.

The first Thought.

eeing euery man enters into
this life in *teares*, passeth it
sweate, and ends it in *sorrow*:
what is ther in it, that a mã
uld desire to line any longer
it! Oh what a folly is it, that
en the *Marriner* roweth
h al his force to arine at the
hed port; and that the *Trauel-*
neuer resteth till he coms to
iorneys end, we fear to de-
our Port; and therefore
uld put *backe our* Barke, to
onger *tossed* in this continu-
empest! wee *weepe* to see our
neies end, and therfore desire
iourney to be lengthened,
wee might bee more tired
h a *foæle* & *tomberſome* way.

e ſpiritual Sighs thereupon.

LORD, this life is but a
troublesome Pilgrimage:

Gen. 47. 9 *few* in dayes, but *full* in eu
and I am weary of it, by re
of my sinnes: Let mee there
(O Lord) intreat thy Maie
1 Kin. 19 4 this my *bed of sickenesse*, as E
did vnder the *Iuniper tree i*
affliction: *It is now enough*
Lord, that I haue lined so
in this vale of misery: *tak*
soule into thy mercifull ha
for I am no better then my
thers.

The second Thought.

THinke with what a *bo*
sinne thou art loaden
great *ciuill warres* are co
ned in a little *World*; the
Rom. 7. 24 *fighting against the Spirit*,
on against *reason*: *Earth* aga
Iam. 4. 1, Gal. 5. 17 *Heauen* and the world
in thee, banding it selfe fo
World *without* thee: and
but one onely meane rem
to end this conflict, D
which (in Gods appo

e) will ſ.perate thy *Spirit*
n thy *fleſh*, the *pure* and *rege*
te part of thy ſoule, from
t part which is *impure* and
egenerate.

e ſpirituall Sigh vpon the ſe-
cond thought.

Wretched man that I am,
who ſhall deliuer mee from Rom. 7. 24.
ody of this death? O my
ete Sauiour, Ieſus Chriſt,
haſt redeemed mee with thy
ious blood. And *becauſe thou*
deliuered my ſoule from ſinne 1 Pet. 1.
eyes from teares, and my Apoc. 5. 9
from falling: I doe heere
n the very bottome of my Pſal. 116. 8
t, aſcribe the whole *prayſe*
glory of my ſaluation, to
onely *grace and mercy*, ſay-
(with the holy *Apoſtle*) 1 Cor. 15
nkes heereunto God, which hath 57.
n mee the victory, through Pſal. 145.
Lord Ieſus Chriſt.

The third Thought.

THinke how it behoo
thee to bee assured,
thy Soule is Christs: for
hath taken sufficient *gage*
assure himselfe of thy *body*
that *all* thy Senses begin al
dy to die, saue onely the
of *paine*: but sith the *begin*
of thy being began with *p*
maruell the lesse if thy end
clude with *dolours*. But if th
Isa. 33.14. temporall *dolours* (which
afflict thy body) be so pain
O Lord, *who can indure the*
ucuring fire? Who can abid
everlasting burning:

The spirituall Sigh upon th
third Thought.

O Lord Iesus Christ,
Sonne of the liuing G
who art the onely *Phys*
that canst ease my *body*

e; and restore my *Soule*
fe eternall; put thy *Passion*,
fe, and Death, betwixt my
e and thy *Iudgements*, and
he merits of thy *Obedience*
d betwixt thy Fathers *In-*
, and my *disobedience*, and
n these *bodily paines* receiue
soule into thine euerlasting
ce: for I cry vnto thee with
hen: *Lord Iesus receiue my*
t.

Act. 759

The fourth Thought.

THinke that the worst that
death can doe, is but to
d thy soule sooner then thy
h would bee willing, to
rist and his Heauenly ioyes.
member, that that worst, is
y best hope. The worst there-
e of death, is rather a helpe
en a harme.

The Spirituall Sigh vpon the fourth Thought.

O Lord Iesus Christ the Sauiour of all them that put their trust in thee: forsake not him that in *misery* flyeth vnto thy *Grace* for succour and mercy; O sound the *sweet voyce* in the eares of my Soule, which thou spakest vnto the *penitent thiefe* on the Crosse, Luk 2; 43 *This day shalt thou bee with me in Paradise* For I, (O Lord, dare (with the Apostle) from my Soule speake vnto thee, *I desire to be dissolued; and to bee with Christ*

The fift thought.

THinke (if thou fearest to die) *That in Mount Sion there is no death for hee that beleeueth in Christ, shall neuer die.* Esa. 25 7. 8 Ioh. 11. 25 And if thou darest to

wi

hout doubt the *life eternall*, hereunto this *life* is a *paſ-* e) *ſurpaſſeth all* There doe the faithfull departed (ha- g ended their miſeries) liue h Chriſt in ioyes: & thither l all the godly which ſur- ue, bee gathered out of their oubles, to enioy with him e- rnall reſt.

The ſpirituall Sigh vpon the fift thought.

O Lord thou ſeeſt the ma- lice of Sathan, who (not ntenting himſelfe, *like a roa- g lion*, all the *dayes and nights* our life, to ſeeke our deſtru- ion) ſhewes himſelfe moſt *ſie*, when thy Children are *ezkeſt* and *neareſt* to their end *Lord reproue him*, & preſerue y ſoule. Hee ſeekes to terrifie e with *death*, which my *ſinnes* aue *deſerued*; but let thy *holy pirit* comfort my ſoule with he aſſurance of eternall Life, 1 Pet. 5. 8

which thy *Blood* hath pur
sed. Asswage my *paine*, incre
my patience, (and if it be t
blessed will,) and my troubl
Luk 2. 29. for my soule beseecheth th
with old blessed *Simeon*, *L*
now let me thy Seruant depar
peace according to thy word.

The sixt Thought.

THink with thy selfe, wh
a blessing God hath b
stowed vpon thee, *aboue ma*
millions of the World, th
whereas they are either I
gans who worshippe not t
true God; or Idolaters, w
worship the true God falsel
Thou hast liued in a true Chr
stian Church, and hast grace
die in the *true Christian Fai*
and to bee buried in the *Sep*
cher of Gods Seruants; who
Act 26 6.7. waite for the *hope of Israel*, t
raising of their bodies in t
Luk 14. 14. *Resurrection of the Iust.*

T

The spirituall sigh vpon the sixt Thought.

O LORD Iesus Christ, *who art the Resurrection and* Ioh. 11.25. 26.
the Life, in whom whosoeuer bee- Vers. 24.
leeueth, shall liue though hee were
dead, I beleeue, that whosoeuer li-
ueth, and beleeueth in thee shall
neuer die: I know that I shall rise
againe in the resurrection of the Iob. 19.25. 26.
last day: For I am sure that thou
my Redeemer liuest: And though
that after my death wormes de-
stroy this bodie, yet I shall see thee
my Lord, and my God, in this
flesh. Grant therefore, O Christ,
for thy bitter death and Pas-
sion sake, that at that day I
may bee one of them to whom
thou wilt pronounce that ioy-
full sentence: *Come yee blessed of* Mat. 25.34.
my Father inherite the Kingdome
prepared for you before the foun-
dation of the World.

The seuenth Thought.

THinke with thy selfe h
Christ endured for the
Gal. 3. 13 *curſed death*, and the *wrath*
Luke 1. 12 *God*, which was due vnto t
sinnes; and what terrible *pa*
and cruel *torments* the *Apoſt*
and *Martyres*, haue volun
lie suffered for the defence
Christs Faith, when they mi
haue *liued* by *diſſembling* or
nying Him: How much m
willinglie shouldest thou
to depart in the *Faith of Chr*
hauing lesse *paines* to torm
thee; and more meanes to co
fort thee?

The spirituall Sigh vpon th seuenth Thought.

O Lord, my sinnes haue
ſerued the *paines* of
and eternall death: much m
these *fatherlie corrections*,

ith thou doest afflict mee
ut O blessed Lambe of God,
hich taketh away the sinnes of
e world haue mercie vpon mee
d wash away all my filthie sinnes,
ith thy most precious bloud:
nd receiue my soule into thine
auenlie Kingdome: For into
ine hands, O Father, I com-
end my Spirit, and thou hast re-
emed mee, O Lord, thou God of
eth.

Ioh. 1. 29.
Apoc. 5. 12
Luk. 23. 4
Psal. 31. 5

e sicke person ought not to
send for some godlie and re-
ligious Pastours.

N any wise remember
(if conueniently it may be)
send for some godly & reli-
ous *Pastor*, not onlie *to pray*
t the at thy death (for God
such a case hath promised
heare the Prayers of the righ-
ous) *Prophet*, and *Elders of*
e Church) but also vpon thy
confes-

a Gen. 20. 7
1 r. 18. 20
and 3. 1
Ezec. 4. 14
1 Sam. 9. 7
& 22. 19.
22.
Iames 5. 14
15 16

confession, and vnfained re
trance, to absolue thee of
sinnes. For as Christ hath
uen him a Calling to c bap
thee vnto repentance for the
mission of thy sinnes: so hath
likewise giuen him a calling
d power and e authoritie, (
repentance) to absolue thee
thy sinnes. f I will giue thee
Keyes of the Kingdome of H
uen: And whatsoeuer thou s
binde vpon earth, shall bee bo

in Heauen: And whatsoeuer
shall loose on earth shall bee lo
in Heauen. And againe, Ve
I say vnto you, whatsoeuer
binde on earth, shall bee bound
Heauen, and whatsoeuer yee
in earth shall bee loosed in hea
And againe, Receiue ye the H
Ghost, whosoeuer sinnes yee re
they are remitted vnto them
whatsoeuer sinnes yee retaine,
are retained. This Doctr
was as ancient in the Church
God, as Iob, for Elihu tels hi

c Mar. 13. Act. 19. 4.
d 2. Cor. 5. 4.
e 2. Cor. 10 1.
f Matt. 15. 16
Mat. 18. 18
Iob. 20. 21.
Iob 33. 15

T

at when GOD strikes a man
h maladie on his bed, so that
soule draweth neere the graue
d his life to the buriers: If there
any messenger with him, or an
erpreter, one of a thousand, to
lare unto man his Righteous-
sse, then will he haue mercie
an him, &c. And answerable
reunto (saith Saint *Iames*) *If*
e sicke haue committed sinnes
pon his repentance, and the
ayers of the Elders) *they shall*
forgiuen him. These haue power
to shut Heauen, and to deli-
er (the scandalous impenitent
nners) *to Sathan*; For, *the wea-*
ons of their warfare are not car-
all, but mightie, through God, to
ast downe &c. and to haue ven-
eance in readinesse against all di-
obedience. They haue the *Key*
of loosing, therefore the *power of*
absoluing.

The *Bishops* and *Pastors* of
he Church, doe not forgiue
inne by anie *absolute power*
of

Iames 5. 14. 15.

Apoc. 1. 18.

1 Cor. 5. 5.
2 Cor. 10. 3. & 5.
Mark. 16. *Ministri peccata remittunt non auferunt.*

1 Cor. 5.
2 Cor. 4. 12.
Act. 13. 5.

of their owne (for so one Christ their Master forgiues sinnes but *ministeriallie*, as the *seruants of Christ* and *stewards* to whose fidelitie the Lord and Master hath committed his Keyes; and that is, when they doe *declare* and *pronounce* either *publikelie*, or *priuatelie*, the word of God, what *bindeth*, what *looseth*, and the *mercie* of God to penitent sinners; his *Iudgement* to impenitent and obstinate persons: and doe *applie* the *generall promises* or threatnings to the *penitent* or *impenitent*. For Christ from Heauen doeth by them (as by his *Ministers on earth*) declare *whom he remitteth and bindeth*, and to *whom hee will open the Gates of Heauen*, and again *whom* hee will shut them. And therefore it is not said: *Whose sinnes yee signifie to bee remitted*, but *whose sinnes ye remit*. The then doe remitte sinne, becau

Chri

To this end saith *Basil.* in Ascet. c. 13: *Christus omnibus Pastoribus & Doctoribus ἰσοδυναμεῖ· Χριστὸς ἐξουσίαν aqualem tribuit potestatem cuius signum est quod omnes ex aquo tigant & soluunt ut Petrus.* Papists dare not deny this. *Quilibet sacerdos (quantumcunque ex virtute clavium) habet plenam indifferenter in omnes. In Supplement. Rhem. 2. 6.*

Christ by their ministerie remits sinnes, as *Christ* by *his Disciples loosed Lazarus*, *Ioh.* 11. 44. And as no water could wash away *Naamans* Leprosie, but the Water of *Iordan*, though other Riuers were as cleare, because the *promise* was annexed vnto the water of *Iordan*, and not of other riuers: So, though another man may pronounce the same *words*, yet haue they not the same efficacie and power to worke on the Conscience, as when they are pronounced from the mouth of *Christes* Ministers, because that the [a] *promise* is annexed to the *Word* of God in their mouthes: for them hath hee [b] *chosen*, [c] *separated*, and [d] *set apart* for his *worke*, and to them he hath committed the [e] *Ministerie, and word of reconciliation*, by their holie [f] *calling*, and [g] *ordination* they haue receiued the [h] *holie Ghost*; and the *ministeriall*

power

Ioh. 10.
a Ioh. 20. 23.
b Act. 1. 24.
c Act. 12. 2.
d Rom. 1. 1.
e 2 Cor. 5. 18. 19.
f Act. 13. 2.
1 Cor. 1. 1.
Heb. 5. 4.
g Tit. 1. 5.
h Ioh. 20. 22. 23.
Act. 13. 2.

power of binding and loosi
They are *sent foarth* of the h
Ghost, for this worke whereu
hee hath called them.

And Christ giues his Mi
sters power to forgiue sinn
to the penitent, in the sa
words that hee teacheth vs
the Lords Prayer, to desire G
to forgiue vs our sinnes; th
to assure all penitent sinners; th
God by his Ministers abso
tion, doeth fullie, through t
merits of Christs blood, forgi
them all their sinnes. So th
what Christ decreeth in He
uen, *In foro Iudicij* the same h
declareth on earth by his *rec*
ciling Ministers, in foro pœni
tia: So that as God hath *rec*
ciled the world to himselfe by I
sus Christ: So hath hee (saith t
Apostle) *giuen vnto vs the M*
nisterie of this reconciliation.

He that sent them to *Baptiz*
saying: *Goe & teach all Nation*
baptizing them, &c. Sent the
al

αν τινων αφητε τας αμαρτιας αφεθησονται αυτοις και αν τινων κρατητε κεκρατηνται.

Luk. 1. 4.
2 Cor. 5. 18.

to remit sinnes, saying, *As my Father sent me, so send I you: whosoeuer sinnes yee remite, they are remited vnto them, &c.* Ioh. 20. 12. 13.

therefore none can *baptize*, though he vse the same *water and words*. But onely the *lawfull Minister* which Christ hath *called and authorized to this Diuine and Ministeriall function*; though others may *comfort* 2 Cor. 2. 7. 10 *with good words*; yet none can *absolue* from sinne, but onely Heb. 5. 4. those, to whom Christ hath committed the holy *Ministery* 2 Cor. 5. 18. 19 *and word of reconciliation*: and their *absolution* Christ speaketh, *he that heareth you, heareth* Luk. 10, 16. *me*. In a *doubtful title* thou wilt take the councell of thy *skilfull lawyer*, in perill of *sickness*, thou wilt know the aduice of thy *learned Physitian*, and is there no longer in *dread of Damnation*, a *sinner* to be his *own Iudge*? Iudicious *Caluine* teacheth this poynt of Doctrine most plainly Liu. 4. Inst. cap. 4. sect. 12

plainly: *Etsi omnes mutuo debeamus consolari, &c.* though (saith hee) wee ought comfort and confirme one another in the confidence of Gods mercy yet wee see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sinnes. Insomuch as they are said to remitt sinnes, and to loose sinnes. Let every faithfull man therefore remember, that it is his duty if inwardly hee bee vexed and troubled with the sense of his sinnes not to neglect that remedy which is offered vnto him by the Lord, to wit, that (for the easing of his Conscience) hee make a priuate confession of his sinnes vnto his Pastor, and that hee do seeke priuate endeauour for the application of some comfort vnto his Soule whose office it is (both publikely and priuately) to administer Euangelicall Consolation to Gods people.

Beza highly * commendeth
is practice and *Luther* saith,
hat hee had rather loſe a thou-
nd worlds, then ſuffer priuate
nfeſſion to bee thruſt out of the
hurch. Our *Church* hath euer
oſt[a] *ſoundly* maintained the
uth of this doctrine; but moſt
ſtly aboliſhed the tyrannous
nd Antichriſtian abuſe of *Po-*
ſh Auricular confeſſion which
ey thruſt vpon the *ſoules* of
hriſtians, as an *Expiatory ſa-*
ifice, and a meritorious *ſatiſ-*
ction for ſinne; racking their
onſciences to confeſſe, when
ey feele no diſtreſſe, and to
umerate all their ſinnes,
hich is impoſſible: that by
is meanes they might dine
to the ſecrets of all men
hich oftentimes hath prooued
rnitious, not onely to *priuate*
ſons, but to *publike ſtates*.
ut the truth of Gods Word
, that no perſon, hauing re-
ined *Orders* in the *Church of*
Rome,

* *In Antith. Papatus & Chriſtianiſ. vol. 1 fol. 66 Luther tom 6 Fol. 109. & ſeq.*

[a] Witneſſe our Liturgie. D. *Hall* abſolued D *Raynolds* at his death, who not being able to ſpeake, kiſſed the hand wherewith hee was abſolued.

Rome can truely *absolue* a
ner: for the Keyes of *Absol*
on are two: the one is the K
of *Authority* and that on
Christ hath: the other is t
Key of *Ministery*, and this
giues to his *Ministers*, w
are therefore called, the *M*
nisters of Christ; " *The* St
ards of Gods Mysteries: T
x *Ambassadors of Reconcili*
on, *Bishops*, *Pastors*, *Elders*, &
But *Christ* neuer ordained
the New Testament, any
der of *sacrificing Priests*, n
ther is the Name of
which properly signifieth
cerdos, *or sacrificing Priest*, g
uen to any officer of *Chri*
in all the New Testament
Neither doe we reade in all t
New Testament, of any, w
confessed himselfe to a *Prie*
but *Iudas*. Neither is there a
reall *Priest*, in the New Tes
ment but only *Christ*. Neith
is there any *part of his Pri*
hoo

f Apo. 3. 9. Mar. 2. 7. Luk 5. 21
t Mat. 16. 16.
u 2 Cor. 4. 1
x 2 Cor. 5 20.
Ministerii. tl.wis duplex est una scientia d scernendi.
Cor. 12 10
oh. 4. 1
Ier. 23. 15
Alia est potestas ligandi & absolvendi.
Ioh. 18.
Mat. 27. 4
Heb 27. 28

d, to be now accomplished Heb 8. 4
Earth, but that which hee Heb. 7. 25
filleth in *Heauen*, by ma-
ng *intercession* for vs. Seeing
erefore Christ neuer ordai-
d any Order of *Sacrificing*
iests: and that *Popish Priests*
rne the name of *Ministers*
be Gospell, to whom onely
rist commited his Keyes:
neceſſarily followeth, that
popish Priest, can truely either
communicate or absolue
y sinner, or haue any *Law-*
ll right to meddle with
rists Keyes. But the *Anti-*
ristian abuse of this Diuine
rdinance, should not aboliſh
e *lawfull use* thereof betwixt
hristians and their Paſtors
caſes of *distresse* of *conſci-*
ce, for which it was cheifly
dained.

And verily, there is not any-
anes more excellent to *hum-*
a proud heart, nor to raiſe vp
humble spirit, then this ſpiri-
tuall

tuall conference betweene t
Pastour and the people co
mitted to their charge. If a
sinne therefore troubleth t
conscience, confesse it to Go
Minister, aske his *Councell*, a
if thou doest truely repent
receiue this *Absolution*: A
then doubt not *in foro Conscientiæ* but thy sinnes be as veri
forgiuen on earth, as if th
didest heare Christ himselfe
foro iudicij, pronouncing th
to be forgiuen in Heauen. *Q*
Luk 10.16 *vos audit, me audit*; Hee th
heareth you heareth me. I
this, and tell me whether th
shalt not finde more ease
thy conscience, then can b
expressed in words. Did pr
phane men consider the *Di*
nity of this Diuine Callin
They would the more hono
the *Calling*, and reuerence t
Persons.

The sicke man (hauing th
eased his conscience, and re

his *Absolution*) many doe
l (hauing a conuenient
nber of faithfull Christians
ned with him) to receiue
holy Sacrament of the *Lords*
per, to encourage him in
Faith; to discourage the
uel in his *assaults*. In this
pect the [c] *Councell of Nicé*
meth this Sacrament, *Viatis*
, *the fittest prouision for her*
rney. Albeit the *Lords*
per bee an Ecclesiasticall
ion; yet forasmuch as our
d (at the first institution) ce-
rated it in a [d] priuate house
l that [e] *S. Paule* termeth the
ses of Christians, the *Chur-*
s of Christ, and that [f] *Christ*
nselfe hath promised *to bee*
he middest of the faithfull,
re but two or three are ga-
ed together in his Name:
e no reason, but if Christi-
desire it (when they are
, through sickenesse able to
ne to the *Church*) but that
they

c *Concil. Nic. Can.* 12

d Mat. 26. 18
Luk. 22. 12
e Rom. 6. 5
Phil. v. 2,
f Mat. 18. 20.

they should receiue, and
stors ought to administer
to them the Sacraments
home. Hee sheweth more s
plicity then knowledge, w
thinkes that this sauours
priuate Masse: for a Masse
called *priuate*, not because i
said in a priuate house, but
cause (as Bishop [a] *Iewell* t
cheth out of [b] *Aquinas*)
Priest receiueth the Sacra
himselfe alone without dis
bution made vnto others, a
then it is priuate, although
whole Parish bee present a
looke vpon him. There
as much difference betwe
such a Communion, and
Antichristian Idole of a priu
Masse, as there is betwi
Heauen and Hell. For a
Communion in a priuate
mily vpon such an extraordi
ry occasion, *Christ his insti
tion* is obserued: Many fa
full Brethren meete togeth

[a] *Iewell against Harding. Art. 1. of priuate Masse Fol 4*

[b] *In missis priuatis sufficit si unus sit præsens scilicet Minister qui populi totius personam gerit Aqu. Par. 3. Quæst. 38. Art. 3*

tarry one for another. Christ's death is remembred and ewed, and the Minister, to ge- er with the faithfull, and the ke party doe Communicate. *Calvine* saith *That hee doth ry willingly admit Administring of the Communion to them at are sicke, when the case and ortunity so requireth.* And in n other place hee saith, *That hath many waighty reasons to mpell him not to deny the Lords per unto the sicke.* Yet I uld wish all Christians to to receiue often (in their lth) especially once every oneth, with the whole urch, for then they shall not d so much to assemble their ends upon such an occa- n, nor so much to bee trou- d themselues for want of Sacrament. For as Master hins saith very well, *The it and efficacie of the Sacra- nt is not to bee restrained to*

De cœna administratione ita sentio laboranter admittendum esse hunc morem, ut apud ægrotos celebretur communio cum res ita & opportunitas fert. Epi. 52. *Cur cœnam ægrotis celebrandam esse non arbitror, multæ & graves causæ me impellunt.* Epi. 63. 1.

Perfect his right way o dying well.

the time of receiuing, but it extends it selfe to the whole time of man's life afterwards: the efficacy whereof, did men throughly vnderstand, they should not need to bee often exhorted to receiue it.

Admonitio ad Pastores.

Pastores omnes hic exoro vellem, vt in huius controuersiæ stratum penitùs introspiciant: fideles ex hac vita migrantes, panem vitæ petentes, viatico fraudari sinant, ne lugubris in eis adimpleatur lamentatio. Lam. 4. 4. Parvuli panem petunt, & non fit qui frangat eis.

Is therfore when a wicked Liuer dyeth, hee may say to Death, as *Ahab* said to *Elias*, 2 Kings. 21. 20. *Hast thou found mee, O mine enemie?* so on the other side, when it is told a penitent sinner, that death knockes at the doore, and beginnes to look him in the face; hee may say of death, as *David* said of *Shimei*, 2 Sam. 18. 27. *Let him come and*

Vt moriare pius, viuere desce pie.

con

me: *for hee is a good man, and*
nneth with good tidings: hee
he messenger of Christ, and
ingeth vnto mee the ioyfull
w of eternall Life. And
the *Red Sea* was a gulph to
owne the *Ægyptians* to de-
uction; but a passage to the
aelites, to conueigh them to
naans possession: so death
the wicked, is a *sincke* to hell
d condemnation; but to the
dly, the *Gate* to euerlasting
e and saluation. And *one day*
a * *blessed death*, will make
amends for all *the sorrowes*
a *bitter life*.

Summum bo minis bonum bonus ex hac vita exitus.

When therfore thou perceiſt thy Soule departing from y body, pray with thy tongue hou canst, else pray in thy art and minde, these words, ing the eyes of thy soule vp- Iesus Christ thy Sauiour.

A Prayer at the yeelding vp the Ghoſt.

Ioh. 1. 29. O *Lambe of God*, which thy Blood haſt taken way the ſinnes of the World haue mercy vpon mee a ſinne Acts, 7. 59. *Lord Ieſus receiue my Spir* Amen.

When the ſicke party is depart let the faithfull that are pre kneele downe and commend ſoule to God, in theſe or the words

O Gracious GOD, merciſull Father, Pſal. 36. 1. *art our refuge and ſtrength, a very preſent helpe in troubl* lift vp the *light of thy fa rable countinance* at this Pſal. 46. ſtant vpon thy Seruant, t now commeth to appeare thy preſence: *waſh away*, go Lord, all *his ſins*, by the m

Christ Iesus bloud, that they
y neuer bee laid to his
arge. Increase his *Faith*,
eserue and keepe safe his 1 Ioh. 17.
ule from the danger of the
iuell, and his wicked *Angels*,
omfort him with thy holy
irit, cause him now to feele
at thou art his *louing Father*,
l that hee is thy Childe by
doption and *Grace*. Saue, O
rist the price of thine owne
oud and suffer him not to be
t, whom thou hast bought
dearely. Receiue his soule, as
ou didst the penitent *Thiefe*
o thy heauenly *paradise*. Let
y blessed *Angels* conduct
m thither as they carried the
le of *Lazarus*; and grant
to him a ioyfull resurrecti-
at the last day. O Father,
are vs for him, and heare
ine owne *Sonne*, our onely
Mediator, that *sits at thy right* Rom,
nd, for him and vs all: euen
r the merits of that bitter

death and pasſion which h
hath ſuffered for vs. In con
dence whereof, we now reco
mend his ſoule into thy fathe
ly hands: in that bleſſed frai
which our Sauiour hath taug
vs in all times of our troubl
to ſay vnto thee:

Our Father, &c.

Thus farre of the Practice
Piety in dying in the Lord.

Now followeth the Practice
Piety, in dying for the Lord.

THe *Practice of Piety* ind
ing for the Lord is term
Martyrdome.

Martyrdome is the teſtim
which a Chriſtian beareth
the Doctrine of the Goſpell,
enduring any kinde of death
inuste many, *and to confirme*

a Cor. 12. 23. *Sanguis Martyrum ſemen Eccleſiæ.*

embrace the truth thereof. To
is kind of death, Christ hath
omised a *Crowne? Bee thou*
ithfull vnto the death, and I
ill giue thee the Crowne of life
Which promise the Church so
rmely beleeueth, that they
rmed *Martyrdome* it selfe a
rowne: And God, to animate
hristians to this excellent
rize, would, by a *prediction*,
at *Stephen*, the first Christian
Martyr, should haue his name
a *Crowne*.

Of *Martyrdome* there are
ree kinds.

1. *Sola voluntate*, in wil only: as *Iohn* the *Euangelist*, who
being boyled in a Cauldron of
Oyle) came out rather *anointed*
hen *sod*, and died of old age at
Ephesus.

2. *Solo opere*, in deed onely: as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed; as in the Primitiue Church, *Stephen*

Martyres acceperunt non dederunt coronas, Leo. *Martyrio coronatus*. Full usuallie. σφαγιον του σεφανου της ζωης. Apo. 2. 10. *Bern.* Ser. in in fest. *Innoc.*

Etid. Naus. in vita Iohan Flores Hist. ad An. 59.

Matth. 2.

Act. 7.

Polycarpus, *Ignatius*, *Laure*
tius, *Romanus*, *Antiochiann*
and thousands. And in o
daies, *Cranmer*, *Latimer*, *H*
per, *Riddley*. *Farrar*, *Bradfor*
Philpot, *Sanders*, *Glouer*, *T*
lor, and others innumerabl
whose fiery *zeale* to GOD
truth, brought them to th
flames of Martyrdome, to sea
Christs *Faith*. It is not the *cr*
elty of the death, but the *i*
nocency and holinesse of t
cause, that maketh a Marty
Neither is an *erronious* consc
ence a sufficient warrant
suffer *Martyredome*, becau
Science in Gods word must di
rect *Conscience* in mans heart
For they who killed the Apo
stles, in their erronious con
sciences, thought *they did Go*
good seruice: and *Paul* of *zeal*
breathed out slaughters again
the Lords Saints. Now whe
ther the cause of our *Seminari*
Priests and *Iesuites* bee so holy
true

Acts and Monuments.

1 Pet. 2. 19
Causa non passio facit Martyrem.
Aug. Epi. 6. 1.
Non mortes sed mores.
D. Boyes,
Tho. Aqu. 1. 2. quæst. 19. art. 6.

Ioh. 16. 2
Act. 9. 1.
Phil. 3. 6.

ue and innocent, as that it may *arrant* their Consciences to *ffer death*, and to *hazard* eir *eternall salvation* thereon, t *Pauls* Epistle written to the *cient* Christian *Romans* (but gainst our *new Antichristian omans*) be iudge. And it will ainely appeare, that the Doine which Saint *Paul* taught the ancient Church of *Rome*, *ex diametro*, oposite in the 26 ndamentall pointes of true eligion, to that which the Church of *Rome* teacheth d maintaineth. For S. *Paul* ught the primitiue Church *Rome*.

Epistila ad Romanos, is now, *Epistola in Romanos*.

1. That our *Election* is of ods *free grace*, and not *ex operibus previsis*, Rom. 9. 11. 12. om. 11. 5. 6.

2. That wee are *justified* before God by *Faith* onelie, without *good workes* Rom. 3. 20. 28. m. 4. 2. &c. Rom. 1. 17.

3. That the *good workes* of

the regenerate, are not of the*owne condignitie meritorius*, no such as can deserue Heauen Rom. 8. 18 Rom. 11. 6. Rom 6. 23.

4. That *those Bookes onely* ar*Gods Oracles and Canonica**Scripture*, which were com mitted to the *custodie and cred* of the *Iewes*, Rom. 3. 2. Rom 1, 2. Rom. 16. 16. Such we neuer the *Apocripha*.

5. That the *Holie Scriptur* haue Gods Authoritie. [d] Rom 9. 17. Rom. 3. 4. Rom. 11. 3 conferred with Galat. 3. Therefore aboue the author tie of the *Church*.

6. That all, as well *Laity* *Clergie*, that will be saued, mu familiarlie *read* or *know* the *Scriptures*, [e] Rom. 15. 4. Rom 10. 1. 2. Rom. 16. 26.

7. That all *Images* made the true *God*, are verie *Idols* Rom. 1. 23. and Rom. 2, 2 conferred.

8. Tha

d Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with *Paul* ἐνδέλεια. Hauing reference to what hee spake before. Rom. 1. 22 of Images

8. That to *bow the knee religiously* to an *Image*, or to worship any creature, is meere *Idolatrie*, Rom. 11. 4, and a lying *practice*, Rom. 1. 25.

9. That wee must not pray to any, but to God onelie, in whom we beleeue, Rom. 10. 13 14. Rom. 8, 25. 27. therefore not to *Saints* and *Angels*.

10. That Christ is our *onelie* intercessor in Heauen, Rom. 8 34. Rom. 5, 2. Rom. 16, 27.

11. That the onelie *Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serue God in *Holinesse* and *Righteousnesse*, Rom. 12. 1. Rom. 15. 16. therefore no *reall* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1, 9. Rom. 12. 11. Rom. 14. 18. conferred.

13. That all Christians are to

to pray vnto God in their o
native language, *Rom.* 14.

14. That wee haue not
our selues, in the state of c
ruption free will vnto good, Ro
7. 18 *&c. Rom.* 9. 16.

15. That Concupiscence
the *regenerate* is *sinne*, Rom.
7. 8. 10.

16. That the Sacraments d
not conferre grace *ex opere op*
rato, but *signe* and *seale* that
is conferred alreadie vnto v
Rom. 4. 11. 12. Rom. 2. 28. 2

17. That euery true bele
uing Christian may in this li
bee *assured of his saluation*. R
8. 9. 16. 35. *&c.*

18. That no man in this li
since *Adams fall*, can perfectli
fulfill the Commandements o
God. Rom. 7. 10. &c. Rom.
19. &c. Rom. 11. 32.

19. That to place Religio
in the difference of *Meates*, an
Dayes, is superstition. Rom. 1
35. 6. 17. 23.

20. Tha

20. That the *imputed righ-*
teousnesse of Christ, is that one-
ie, that makes vs iust before
God, *Rom.* 4. 9. 17. 23.

21. That Christs *flesh* was
made of the *Seede of Dauid*, by
incarnation: not of a *Wafer*
cake, by Transsubstantiation,
Rom. 1. 3.

22. That all *true* Christians
are *Saints*, and not those whom
the Pope onelie doeth *canno-*
nize *Rom.* 17. *Rom.* 8. 27. *Rom.*
1. 15. 31. *Rom.* 16. 2. and 15.
Rom. 15. 25.

23. That *Ipse*, Christ, the
God of peace, and not *Ipsa*, the
Woman, should bruise the *Ser-*
pents head. Rom. 16. 20.

24. That euery soule must
be of *conscience ba subiect*, and pay
tribute to the *Higher powers*,
that is, the Magistrates which
beare the *sword*, *Rom.* 13. 1. 2.
&c. and therefore the *Pope* and
all Prelates must bee subiect
to their *Emperours*, *Kings*, and

Mag-

Magistrates, vnlesse they w
bring *damnation* vpon the
Soules, as *Traitors*, that res
God and his *Ordinance*. Ro
13. 2.

25. That *Paul* (not *Peter*
was ordained by the *grace*
God, to be the *chiefe Apostle*
the Gentles, and consequentl
of *Rome*, the chiefe Citie of th
Gentiles, Rom. 15. 15. 16, 19. 2
&c. Rom. 1. 1. 14. Rom. 16.

26. That the *Church of Ro*
may erre, and fall away fro
the true Faith, as well as t
Church of Ierusalem, or any
ther *particular Church*, Ro
11. 20. 21, 22.

And seeing the *new vpsta*
Church of Rome teacheth in a
these, and in innumerabl
other pointes cleane contra
to that which the Apostle

It seemes by Rom. 15. 19. 20 and the whole last Chapter. that the Christians who were in *Rome* before *Paul* came thither were conuerted by those preachers who he had sent thither before him: for hee cals them his *Helpers* v. 3 9. *Kinsmen.* v. 7. 13. *Fellow prisoners.* v. 7. *The first fruites of Achaia*, where hee had preached v. 7. *all familiar to him, and to Tertius* w
write the Epistle v. 22. And therefore they came
joyfullie to meete *Paul* at *Appii forum* hearing that h
was comming towards *Roma*, Acts 28, 15.

taugh

ught the *Primitiue Romans*,
t *God*, and this *Epistle* judge
etwixt them and vs; whether
f vs both stands in the true
ncient Catholike Faith, which
e *Apostle* taught the olde *Ro-*
ans? And whether wee haue
ot done well to *depart* from
em, so farre as they haue de-
arted from the *Apostles Do-*
rine? And whether it bee not
etter to returne to Saint *Pauls*
ueth, than still continue in
omes errours? And if this bee
rue, then let the *Iesuites* and
eminarie Priests take heed and
are, least it bee not *Faith*, but
ction, not trueth, but *treason*,
ot *religion* but *rebellion*, begin-
ing at *Tyber*, and ending at
yburne; which is the cause of
eir deaths: And being sent
rom a troublesome *Apostati-*
icall Sea, rather than from a
eaceable *Apostolicall* State,
ecause they cannot bee suffe-
ed to perswade Subjects to
breake

breake their *Oathes*, and withdraw their *Alle-giance* from their *Soueraigne*, to raise rebellion, to moue inuasion, to stobbe and poyson *Queenes*, to kill and murther *Kings*, to blow vp whole States with *Gun-Powder*; they desperately castaway their owne *bodies* to bee hanged and quartered, and (their soule saued, if they belong to God) I wish *such honour to all his Saints* that send them. And I haue iust cause to feare that the miracles of *Lipsius* two Ladies, *Blunt* Stow Boy, *Garnets* Straw, and the *Maides* fierie Apron will not suffice to cleare, that these men are not *Murtherers* of themselues, rather than *Martyres* of *Christ*.

Act. 19. 9. *Vt* Alexandri *causa iis qui illam scire cupiunt patefiat: tudicatus est Ephesios Æmilio* Frontino. *Pro consule. non propter professionis nomen sed propter perpetrata latrocinia cum iam esset preuaricator* (& *proditor*) Euseb. *hist. Eccles. lib.* 5. *cap.* 12.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to *confesse* that it was for *Treason*, and

no

ot for *Religion* that hee dyed? ut if the Priests of such a *un-powder* Gospell bee *Mar-res*, I maruell who are *Mur-erers?* If they bee *Saints*, who e *Scythians?* And who are *Ca-ibals*, if they be *Catholiques?*

But leauing these, if they ill be filthy, to their filthines ill; let vs (to whose fidelitie he Lord hath commited his *ue Faith*, as a precious *depo-um*) pray vnto God that we ay leade a holy life, answe-ble to our holy *Faith*, in Pie-to *Christ*, and obedience to r *King*: that if our Sauiour all euer *count vs worthy that nour to suffer* Martyrdome r his *Gospels* sake: bee it by pen *burning* at the Stake, as *Q Maries dayes*; or by se-et *murdering*, as in the *In-isition house*; or by outragi-s *massacring*, as in the *Pari-n mattens*, in being blowne with *Gunpowder*, as was intended

2 Tim. 6. 20

Pro. 24. 21
1 Pet. 2. 17

Acts 5. 41.

intended in the Parliamen
House: wee may haue grace
pray for the assistance of h
holy Spirit, so to strengthe
our *frality*, and to defend h
cause, as that wee may se
with our deaths the *Euange*
cal truth which wehaue prof
fed in our liues: That in th
Luk 11.28 dayes of our liues wee may b
Apoc.14.13 blessed by his word, in the d
Mat. 25.3. of death, be blessed in the Lo
Apo.22.20 and in the day of *Iudgement*,
the *blessed* of his Father, E
so grant Lord Iesus, Amen.

A diuine Colloquy betweene t
Soule and her Sauiour, co
cerning the effectuall merit
his dolorous Passions.

Soule.

LORD, *wherefore diddest th*
wash thy Disciples feet?
Christ. To teach thee h
th

hou ſhouldeſt prepare thy ſelfe
o come to my Supper.

S. *Lord, why wouldeſt thou* Ioh. 13.14
aſh them thy ſelfe?

C. To teach thee humility,
f thou wilt be my diſciple.

S. *Lord, wherefore dideſt thou*
efore thy death inſtitute thy laſt Luk. 12.19.
upper?

C. That thou mighteſt the
etter remember my death, and
ee aſſured that all the *merits*
hereof are thine.

S. *Lord, wherfore wouldſt thou* Ioh. 18.2.
e to ſuch a place, where Iudas
new to finde thee?

C. That thou mighteſt know
hat I went as willingly to ſuf-
er for thy ſin, as euer thou wen- Ioh. 18. 1
eſt to any place to commit a
inne.

S. *Lord, wherefore wouldeſt* Gen. 3. 3
hou begin thy Paſſion in a Gar-
den?

C. Becauſe that in a Garden
hy ſinne tooke firſt begin-
ing.

S. *Lord*

Mat. 26.40

S. Lord, wherefore did t
three select Disciples fall so f
asleepe, when thou beganst to f
into thy agony?

C. To shew that I alo
wrought the work of thy R
demption.

Hay 63.15.

S. Lord, why were there
Mat. 26. 4 *many plots and snares laid f*
thee?

C. That I might make th
Psal. 92. 3. to escape all the snares of t
ghostly hunter.

Mat. 26. 42 *S. Lord, why wouldest th*
suffer Iudas (*betraying thee*)
kisse thee.

C. That by enduriug t
Gen. 3. 4. 6 words of *dissembling Lips*,
might there begin to expia
sin, where Satan *first* brough
it into the world.

Mat. 27. 3 *S. Lord, why wouldest thou*
so sold for 30 peeces of siluer?

Mat. 26. 39 C. That I might free th
from perpetuall bondage.

. 7. *S. Lord, why didst thou pr*
with such strong crying and tea

C. Th

C. That I might quench
e fury of Gods Iuſtice, which
s ſo fiercely kindled againſt
ee.

S. *Lord, why waſt thou ſo* Luk. 22,44
raid, and caſt into ſuch an A-
ny?

C. That ſuffering the wrath
e to thy ſins, thou mighteſt
e more ſecure in thy death,
d finde more comfort in thy
oſſes.

S. *Lord, wherefore didſt thou*
y ſo oft, and ſo earneſtly, that Mat. 26. 39
cup might paſſe from thee? 42, 44.

C. That thou mightſt per-
ue the horrour of that curſe
d wrath, which being due to Gal. 3. 13.
ſinnes, I was then to drinke
d endure for thee.

S. *Lord, wherefore didſt thou*
er thy wiſh, ſubmit thy will to
will of thy Father?

C. To teach thee what
ou ſhouldeſt doe in all thy
ictions: and how *willingly*
ou ſhouldeſt yeeld to beare
with

with patience that Crosse which thou seest to come fro the iust hand of thy Heauen Father.

Luk. 22, 44 *S. Lord, wherefore didest th sweate such drops of water a blood?*

C. That I might clean thee from thy staines and blo dy spots.

Luk 22, 54 *S. Lord, why wouldest thou taken, when thou mightest ha*

Mat. 5. 25 *escaped thine enemies?*

C. That thy spirituall en mies should not take thee, a cast thee into the prison of ter darkenesse.

Mat. 22 13

Mat. 26. 56 *S. Lord, wherefore would thou be forsaken of all thy Dis ples,*

C. That I might recou thee vnto God, of whom th was forsaken for thy sinnes.

Ioh. 18, 8 *S. Lord, wherefore would thou stand to bee apprehended lone?*

C. To shew thee, that

e of thy Saluatiō was more
n the loue of all my Disci-
es.

S. *Lord, wherefore was the*
ng man caught by the Souldi- Marke. 14
and vnstript of his linnen, who 51. 52
me out of his bed, hearing the
at thy apprehension, and leas-
g to the high Priest?

C. To shew there *outrage* in
prehending me, and my *pow-*
in preseruing out of their
tragious hands *all my Disci-*
, who otherwise had beene
se handled by them, then
s that *young man.* Mat. 27. 2

S. *Lord, wherefore wouldest*
u be bound?

C. That I might loose the
ds of thine iniquities.

S. *Lord, why wast thou denyed* Luk. 22. 57
eter.

C. That I might confesse thee
ore my father, & thou migh-
learn, that there is no trust
an, and that *saluation pro-*
s of my meere *mercy?*

S. *Lord,*

Luk 22.60

S. *Lord, wherefore would thou bring* Peter *to repentance the crowing of a Cocke?*

C. That none should desp the meanes which GOD h appointed for their conuer though they seeme neuer meane.

Luk. 22. 61

S. *Lord wherefore diddest th at the Cocke crowing, turne looke vpon* Peter.

C. Because thou might know, that without the he of my grace, no meanes turne a sinner vnto God, w he is once falne from him.

Ioh. 19. 5

S. *Lord, wherefore wast t couered with a purple robe?*

C. That thou mightst p ceiue that it was I that di way thy *Scarlet sinnes?*

Isa. 19. 5

Isa. 1. 8.

S. *Lord, wherefore would thou be crowned with thornes?*

Mat 27. 29

C. That by wear Thornes, the *first fruits* of curse, it might appeare, t it is I which takes away sin

and *curse* of the world, and
owne thee with the Crowne
life and glory. 2 Pet 5. Apo. 2.10.

S. *Lord, why was a Reed put*
o thy hand? Mat.27.29

C. That it might appeare
at I came not to *breake the*
ised reed. Mat.12.20

S. *Lord, wherefore wast thou*
cked of the Iewes? Mat.27.29

C That thou mightest in-
t ouer Diuels who otherwise
uld haue mocked thee,
the Philistimes did Samp- Iudg.16.25
n.

S. *Lord, wherefore wouldest*
u haue thy blessed face defiled
h spittle? Mat,26.27

C. That I might cleanse thy
e from the shame of sinne.

S. *Wherefore Lord, were thine*
hood-wink with a vaile? Mat.14.65

C. That thy spirituall blind-
e beeing remooued, thou
ghtest behold the *face of my*
her in Heauen.

S. *Lord, wherefore did they* Mat.27.20

buffet thee with fists and beat thee with staues?

Mat. 27. 17

C. That thou mightest bee freed from the stroaks and tearings of infernall fiends.

S. Lord, wherefore wouldest thou be reuiled?

Mat. 27. 39

C. That God might speake peace vnto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with blowes and bloud?

Ioh. 19. 3. Isa. 53. 2

C. That thy face might shine glorious, as the Angels in heauen.

Mat. 13. 13 Mat. 22. 30

S. Lord, wherefore wouldest thou be so cruelly scourged?

Ioh. 19. 1

C. That thou mightest be freed from the sting of conscience, and whips of euerlasting torments.

S. Lord, wherefore wouldest thou be arraigned at Pilats Barre?

Mar. 14. 53

C. That thou mightest in the last day bee acquited by

ore my Iudgement Seat,

S. Lord, *wherefore wouldest thou be falsely accused?* Luk 23,2.

C. That thou shouldest not be iustly condemned,

S. *Lord, wherefore wast thou turned ouer to bee condemned by a strange Iudge?* Mat. 17. 1

C. That thou beeing redeemed from the captiuity of a hellish Tyrant mightest be restored to God whose own thou art by right.

S. *wherefore, O Christ, didest thou acknowledge that* Pilate *had power ouer thee from aboue?* Ioh. 16. 11 Rom. 13. 1 1 Pet. 2. 13, 14

C, That *Antichrist*, vnder pretence of beeing my Vicar should not *exalt himself aboue all Principalities and Powers.* Luk 23. 1

S. *Lord, why wouldest thou suffer thy Passion vnder* Pontius Pilate, *being a* Roman President *of* Cæsar *of* Rome? Ioh. 19, 1, &c. Note well Apoc, 11, 8 Apoc, 17, 9, 24.

C. To shew that the *Cæsarian*, and *Pontifician Pollicie of Rome*, should chiefly persecute

secute my Church, and *crucifie* me in my members.

Ioh. 19.16 S. *But why Lord, wouldest thou bee condemned?*

Luk 23.34 Rom.8, 3. C. That the law being condemned in me, thou mightest not be condemned by it.

Mat.27.24 Ioh. 19. 6. S. *But why wast thou condemned, seeing nothing could bee proued against thee?*

C. That thou mightest know, that it was not for my fault but for thine, that I suffered.

Mat, 27.34 Heb, 13.13 S. *Lord, wherefore wast thou led to suffer out of the City?*

C. That I might bring thee to rest in the heauenly City.

Luk.23.25 Mat.27.32 S. *Lord, why did the Iewes compel* Simon of Cyrene, *comming out of the field, to carry thy Crosse?*

C. To shew the weakenesse wherevnto the burthen of thy sinnes brought mee: and what must bee euery *Christians case* which goeth out of the fleshe

of this world, toward the heauenly Ieruſalem.

S. *Lord, why waſt thou vnſtripped of thy garments?* Ioh. 19 23

C. That thou mighteſt ſee how I forſooke all to redeeme thee.

S. *Lord, wherefore wouldeſt thou be lift vp vpon a Croſſe?* Luk 23.

C. That I might lift thee vp with me to Heauen.

S. *Lord wherefore dideſt thou hang vpon a curſed Tree?* Luk. 23. 33

C. That I might ſatisfie for the ſinne commited in eating the forbidden fruit of a Tree.

S. *Lord, wherefore wouldeſt thou hang betweene two theeues?* Gen. 2. 1 Luk. 23.

C. That thou my deare ſoule mighteſt haue place in the mideſt of heauenly Angels.

S. *Lord, wherefore were thy hands and feete nayled to the Croſſe?* Pſal. 22. Ioh. 20 2

C. To inlarge thy *hands* to doe the workes of righteouſneſſe: and to ſet thy *feete*

at liberty, to walk in the *wayes*
Mat. 27. 33 *of peace.*

S. Lord, wherefore did the
crucifie thee in Golgotha, *the*
place of dead mens sculs?

C. To assure thee, that my
death is *life* vnto the *dead.*

Ioh. 19. 24 *S. Lord, why did not the*
Souldiers diuide thy seamelesse
coate?

C. To shew that my *Church*
is *one*, without *rent* or *schisme*

Mat. 27. 34 *S. Lord, wherefore dideſt thou*
taſte viniger and gall?

C. That thou mighteſt eate
the *bread of Angels*, and drink
the water of life.

Ioh. 19. 30. *S. Lord why ſaideſt thou vpon*
the Croſſe It is finiſhed?

Rom. 10. 4 C. That thou mighteſt know
2 Cor. 3. 13 that by my death the Law was
fulfiled, and thy Redemption
Ioh. 19. 34 effected.

I *S. Lord, why didſt thou cry out*
vpon the Croſſe, My God my God,
why haſt thou forſaken me?

C. Leſt thou being forſaken

of God shouldest haue beene driuen to cry in the paines of Hell: Woe, and alas, for euermore.

S. *Lord vvherefore was there such a generall darkenesse vvhen thou didst suffer and cry out on the Crosse?* Mat. 27. 4

C. That thou mightest see an image of those hellish pains which I suffered to deliuer thee from the endles paines of hell, and euerlasting chains of darknesse. 2 Pet. 2. 4 Iude. v. 6

S. *Lord, why wouldst thou haue thine armes nayled abroad?* Ioh. 19 2

C. That I might imbrace thee more louingly, my sweete soule.

S. *Lord, why did the Theefe that neuer wrought good before, obtaine Paradise vpon so short repentance?* Luk. 23.

C. That thou maiest see the power of my death, to forgiue them that repent, that no sinner need despaire,

S. *Lord why did not the other*
Luk. 23. 39 *thiefe which hanged as neere thee*
obtaine the like mercy?

C. Becauſe I leaue whom I
Rom. 9. 18 22. *will*, to harden themſelues in
their lewdneſſe to deſtruction;
that all ſhould feare, and none
preſume.

Mat. 26. 50 S. *Lord, wherefore dideſt thou*
cry with ſuch a loud and ſtrong
voice in yeelding vp the Ghoſt?

C. That it might appeare
Ioh. 10. 18, that *no man tooke my life from*
mee, but that I laid it down of
my ſelfe.

Luk. 23. 46 S. *Lord, wherefore dideſt thou*
commend thy ſoule into thy Fa-
Ioh. 23. 1 *thers hands?*

C. To teach thee what thou
ſhouldeſt doe, being to depart
this life.

Mat. 27. 51 S. *Lord, wherefore did the*
vaile of the Temple rent in twaine
at thy death?

Eph. 2. 14 C. To ſhew that the *Leuiti-*
Heb. 10. 19 20 *call Law* ſhould bee no lon-
ger a *partition wall* betweene

Iewes

Iewes and *Gentiles*: and that the way to Heauen is now open to all beleeuers. Mat 27.

S. *Lord, wherefore did the earth quake, and the stones cleaue at thy death?*

C. For horrour to beare her Lord dying; and to vpbraid the cruell hardnesse of sinners heartes.

S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the theeues who hanged at thy right and left hand?* Exo. 12. 46 Psa. 22. 16 Zac. 12. 10

C. That thou mightest know, that they had not power to do any more vnto mee, then the Scripture had foretold, that they should doe, and I should suffer to saue thee.

S. *Lord, wherefore was thy side opened with a speare* Ioh. 20. 34

C. That thou mightest haue a way to come nearer mine heart

S. *Lord, wherefore ran there out of thy precious side blood and water?* Ioh. 19. 34

C. To assure thee, that I was slaine indeed, seeing my *heart-blood* gushed out, and the water which compassed mine Heart, flowed foorth after it: Which once *spilt*, man must needs die.

S. *Lord wherefore ranne the blood first by* * *it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: 1. That by my blood shedding, Iustification & Sanctification were effected to saue thee: 2. That my Spirit by the conscionable vse of the water in Baptisme, and Blood in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie mee.

S. *Lord, wherefore did the Graues open at thy death?*

C. To signifie, that death by my *death*, had now receiued his deaths wound, and was ouercome.

S. *Lord*

There is about mans heart a skin called *Pericardium* containing water, which cooles and moystens the heart least it should bee scorched with continuall motion. This skin once pierced, man cannot liue. *Colum. lib. 7. Horst. de nat. human. lib. 1. cap. 87. 5*

* 1 Ioh. 5. 6 Mat. 17. 52

S. *Lord, wherefore wouldest thou bee buried?* Mat 27.60

C. That thy sinnes might neuer rise vp to iudgement against thee.

S. *Lord, wherefore wouldest thou bee buried by two such honorable Senators, as* Nicodemus, *and* Ioseph *of* Arimathea? Mat. 27.60 Iohn 19. 39. 40.

C. That the *trueth* of my *Death* (the *cause* of thy life) might more euidently appeare into all.

S. *Lord, wherefore wast thou buried in a new sepulchre, where was neuer man laid before?* Ioh. 19. Mat. 27.70

C. That it might appeare, that I and not *another* arose: and that by mine owne power, not by anothers vertue; like him that reuiued at the touching of *Elishaes* bones, 2 Kin. 13.

S. *Lord wherefore didst thou raise vp thy Bodie againe?*

C. That thou mayest be assured that thy sinnes are discharged, and that thou art iustified. Mat. 28 Rom. 4. 35.

S. *Lord,*

Mat. 27. 52 53

Act. 27. 31

Psa. 119. 11 Gal. 6. 17

S. *Lord, wherefore did so manie bodies of thy Saints (which slept) arise at thy resurrection?*

C. To giue an assurance that all the *Saintes* shall arise by the vertue of my *Resurrection*, at the last day.

S. *Lord, what shall I render vnto thee for all these benefites?*

C. Loue thy Creator, and become a new creature.

The Soules Soliloquie, rauished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweete Sauiour, and aye blessed Redeemer, that thou wast thus betrayed of *Iudas*, sold of the *Iewes*, apprehended as a Malefactour, and led bound as a Lambe to the slaughter? What euill haddest thou committed, that thou shouldest bee thus openlie ar-

raigned

raigned, *accused* falsly, and vniustly *condemned* before *Annas* and *Caiaphas*, the *Iewish* priests at the Iudgement-seate of *Pilate* the *Romane* President? What was thine offence? or to whom didst thou euer *wrong*? that thou shouldest bee thus pittifully *scourged* with whips, *crowned* with thornes, *scoffed* with floutes, *reuiled* with words, *buffeted* with fists, and *beaten* with staues? O Lord, what diddest thou deserue to haue thy blessed Face *spit* vpon, and *couered* as it were with shame? to haue thy garments *parted*, thy hands and feete *nailed* to the Crosse; to bee *lifted* vp vpon the cursed tree, to bee *crucified* among Theeues, and made to taste gall and vineger? and in thy deadlie extremitie, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea,

to

to haue thy innocent Heart *pierced* with a cruell ſpeare, and thy precious Blood to bee *ſpilt* out before thy bleſſed *Mothers* eyes? Sweete Sauiour, how much waſt thou tormented to endure all this, ſeeing I am ſo much amazed but to thinke vpon it! I enquire for thine offence, but I can finde none in thee; no, not ſo much as *guile to haue beene found in thy mouth.* 1. Pet. 2. 22

Thine *enemies* are challenged, and none of them dare *rebuke thee of ſinne.* Ioh. 1. 49. Thine *accuſers* (that are ſuborned) agree not in their witneſſe, the *Iudge* that condemnes thee openlie, 'cleareth thine *Innocencie:* His *wife* ſends him word, that ſhee was warned in a dreame, that thou waſt a iuſt man, and therefore ſhould take heede of doing iniuſtice vnto thee: The *Centurion* that executes thee, confeſſeth thee of a trueth, *to be both a iuſt man, & the verie Son of God.* Mat. 17. 19

The

The *Theefe* that hanged with thee, iuſtifieth thee *that thou haſt done nothing amiſſe*: What is the cauſe then, O Lord, of this thy cruell ignominie, Paſsion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrowes: my ſinnes wrought thy ſhame, mine *iniquities* are the *occaſions* of thy *iniuries*. I haue committed the fault, and thou art plagued for the *offence*: I am *guilty*, and thou art *arraigned*; I committed the ſinne, and thou ſufferedſt the *Death*, I haue done the *crime*, and thou hangedſt on the *Croſſe*. Oh the deepneſſe of *Gods* loue! Oh the wonderfull diſpoſition of heauenlie *Grace*! Oh the vnmeaſurable meaſure of Diuine *mercie*! The *wicked* tranſgreſſeth, & the *Iuſt* is puniſhed; the *guiltie* is let eſcape, & the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmeleſſe* condemned. What the *euill man* deſerueth, the

good

good man ſuffereth, the *ſeruant* doeth the *fault*, the *Maſter* endures the *ſtroakes*. What ſhall I ſay? *Man* ſinneth, and *GOD* dieth. O Sonne of God! who can ſufficientlie expreſſe thy *loue*? or commend thy *pittie*? or extoll thy *praiſe*? I was *proud*, and thou art *humbled*? I was *diſobedient*: and thou becamest *obedient*: I did eate the *forbidden fruit*, & thou didſt hang on the *curſed tree*: I played the *glutton*, and thou *diddeſt faſt*: *Euill concupiſcence* drew mee to eat the *pleaſant Aple*, and *perfect charitie* led thee to drink of the *bitter Cup*: I aſſayed the *ſweeteneſſe* of the *fruit*, and thou diddeſt taſt the *bitterneſſe* of the *gall*. Fooliſh *Eue* ſmiled when I laughed: but bleſſed *Marie* wept, when thy heart bled and died. O my God here I ſee thy *goodneſſe* and my *badneſſe*: thy *Iuſtice* and my *iniuſtice*: the *impietie* of my *fleſh* th

the *piety* of thy nature. And now, O blessed *Lord*, that thou hast endured all this for my sake: *What shall I render vnto thee for all thy benefits* bestowed vpon mee a sinfull soule? Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay for I am in that respect bound with all my powers and affections to *love* and to adore thee. If I owed *my selfe* vnto thee, for giuing mee *my selfe* in my Creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death to procure my *redemption*? Great was the benefit, that thou wouldest create me of *nothing*, but what tongue can sufficiently expresse the greatnesse of this grace, that thou dideſt redeeme mee with so deare a price, when I was *worse then nothing*? Surely O Lord, if I cannot pay the thankes which I owe

owe thee; (and who can p
thee, who beſtoweſt thy *gra*
without either reſpect of *m*
rite: or regard of *meaſure*? (it
the abcundance of thy *bleſſi*
that makes me ſuch a *bankr*
that I am ſo far vnable to p
the principall, that I cann
poſſibly pay ſo much as the i
tereſt of thy loue.

But, O my Lord, thou kno
eſt, that ſince the loſſe of thi
Image, (by the fall of my f
vnhappy parents) I cann
loue thee with all my mig
and my minde, as I ſhou
therefore as thou diddeſt f
caſt thy loue vpon mee, wh
I was a *childe of wrath*, an
lumpe of the loſt and I conde
ned world ſo now, I beſe
thee, ſhed abroad thy loue
thy Spirit through all my
culties and affections: t
though I can neuer pay t
in that meaſure of loue wh
thou haſt deſerued, yet I
endeau

endeauour to repay thee in such a manner, as thou vouchsafest to accept in *mercy*; that I may in trueth of Heart, loue my Neighbour for *thy sake*, and loue thee aboue all for thine *owne* sake. Let nothing be *pleasant* vnto me, but that which is *pleasing* vnto thee. And sweet Sauiour, suffer mee neuer to be lost or cast away, whom thou hast bought so dearely with *thine owne* most precious blood. *O Lord let me neuer forget thine* infinite loue, and this vnspeakable benefit of my *Redemption*: without which it had b'n better for me neuer to haue beene then to haue any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit; suffer mee, O heauenly Father, who art the Father of Spirits, in the mediation of thy *Sonne* to speake a few wordes in the eares of my Lord. If thou, O Father

despisest

despisest mee for mine iniqu
ties, as I haue deserued; yet b
mercifull vnto mee for the *m*
rits of thy *Sonne*, who so muc
for me hath suffered, What
thou seest nothing in mee b
misery, which might moo
anger and Passion? Yet beho
the *merits* of thy *Son* and tho
shalt see enough to moue th
to *mercy* and *compassion*. B
hold the *mystery* of his Inca
nation: and remit the *misery*
my transgression: And as o
as the *wounds* of thy Sonne a
peare in thy *sight*; Oh, let t
woes of my sinnes bee hid fro
thy *presence*. As oft as the *r*
nesse of his bloudy glisters
thine *eyes*; Oh let the *guil*
nesse of my sinne bee blott
out of thy *Booke*. The *wanto*
nesse of my flesh prouoked th
vnto *wrath*: Oh, let the *chas*
tie of his flesh perswade th
vnto mercy: that as my fl
seduced me to sinne, so his fl
m

ay reduce me vnto thy *fauour*
y *disobedience* hath deserued
great reuenge, but his *obedi-*
ce merits a greater weight
mercy: for what can man
ſerue to ſuffer, which GOD
de man, cannot merite to
ue forgiuen? When I con-
er the *greatneſſe* of thy Paſſi-
, then doe I ſee the *trueneſſe*
that ſaying; that *Ieſus Chriſt*
me into the world to ſaue the
eſt ſinners. Dareſt thou
en, O *Cain*, ſay, *that thy ſinnes*
greater then may be forgiuen.
ou lyeſt like a Murtherer.
e mercies of *one Chriſt*, are
le to *forgiue a whole world of*
ins, if they will *beleeue* and
ent. The ſinnes of all ſinners
finite: the mercies of God
infinite. Therefore, O Fa-
r, for the bitter death and
udy paſſion ſake, which thy
ne Ieſus Chriſt hath ſuffered
mee, and I haue now re-
mbred vnto thee, pardon

and

forgiue thou vnto mee a
y sinnes, and deliuer me fro
the curse and vengeance whi
they haue iustly deserued: an
through his merits make me
O Lord, a partaker of thy *mer*
cie. It is thy mercy that I s
earnestly *knocke* for. Neithe
shall mine *importunity* ceas
to call and knocke, with th
man that would *borrow th*
loaues, vntill thou arise an
open vnto mee thy *gates*
Grace, And if thou wilt n
bestow on mee the *loaues*; y
O Lord, deny mee not th
crums of thy mercy, and thos
shall suffice thy hungry hand
still,

And seeing thou require
nothing for all thy *benefits*, b
that I loue thee in the *trueth*
my *inward* heart; (whereo
new Creature is the truest
inward testimony) and that
no cause for thee to make
thy Creature, as to bid me
b

...reate in me, O Christ,
...and renew in mee
...Spirit: and then thou
...see how (mortifying old
...am and his corrupt lusts)
...ill serue thee as thy *new*
...ture, in a new life; after
...w way: with a *new* tongue
new manners: with new
...ds: and new workes; t...
...y of thy Name, and the
...ning of other sinfull soules
...o the *Faith* by my Deuout
...mple.

...eepe mee for euer O my
...iour, from the torments
...*Hell*, and Tyranny of the
...l. And when I am to de...
...this life, send thy Holy
...*gels* to carry mee, as they
...the soule of *Lazarus*, t...
...ingdome. Receiue m...
...into that most ioyfull Pa...
...e, which thou diddest pro...
...nto the penitent *theefe*...
...at his last gaspe v...
...rosse, so deuoutly be...

g...

[illegible]